will conclude my Sermon for the good of you, as Saint *Paul* doth his Epistle for the good of *Timothy*. *The Lord Jesus Christ be with your spirits.*

Trinuni Deo gloria.

FINIS.

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Trinuni Deo gloria.

FINIS.

One come from the Dead,

TO AWAKEN

DRUNKARDS

AND

WHOREMONGERS.

BEING

A Sober and Severe Testimony against the Sins and the Sinners;

In an Exact Description of the Nature and Danger of these two Soul-destroying Evils.

Together with Proper and Sovereign Remedies.

By *Richard Garbut*, B. D. who being Dead, yet speaketh.

With Epistles to the Reader, by Mr. *R. Baxter*, and Mr. *William Jenkins*.

Eph. 5. 6. *Because of these things cometh the Wrath of God.*

LONDON,

Printed for *Francis Smith*, at the *Elephant and Castle* near the *Royal-Exchange* in *Cornhill*. Price bound 1 s.

Imprimatur,

C. Smith.

2354.07

TO THE

Truly Honourable, and good Lady, the Lady *Barwick*, of *Toulston* in *York-shire.*

Good Madam,

THough your many former favours Merit an Acknowledgment from me beyond what I am Capable any way to expreſs; and though nothing more Uſual than to take the Opportunity of Dedications, to Lanch out into Obſequious Encomiums, and ſometimes deſerved Praiſes of Obliging great Perſons, yet without

the Consideration of your great averseness to any thing that looks like Flattery (if but the Modest and Just mention of real worth,) I had this onely Design and Hope, in putting this Treatise into your Wardship and Patronage (the Author being long since dead) That your Eminency in Degree, together with your great Eminency in Piety and known Enmity to Vice, together with your true Countenancing of Vertues, and Exemplary strictness, in Family Order and Discipline might Encourage many to the Reading of this most Useful and Seasonable Treatise; and so through the Grace of God may prove of great Advantage to them, who otherwise would scarce give a look through the Title-Page: If I am blameworthy in thus doing, it can be no reflection upon your Honour, since I have done it without consulting you, or asking your Consent.

I shall add no more but the Recognition of my inward affectionate esteem

of

of your Ladyship, and fervent Prayers for a Blessing from the great God and our Saviour, upon your Person and Right Honourable Off-spring, That you may grow in all Graces, together with that approved Faithfulness to God and Man which runs in your Veins; and is the Genius of the truly good Family. (The Ancient Family of the Stricklands, *of* Boynton-House, *where the Sober and Learned Sir* Thomas Strickland *now Resideth, Nephew to your Ladyship, and Eldest Son to that Worthy Patriot Sir* William Strickland, *whose well known Piety and Prudence will Eternize his Memory;) I subscribe my self*

(Good Madam)

Your Honours truly
Devoted Servant
in the Lord Jesus,

Thomas Hardcastle.

A Prefatory Epiſtle to the Reader, eſpecially to the Inhabitants of the Town of Leeds, *in* Yorkſhire, *with ſome few Remarques of the Authors Life.*

Beloved Friends and Countrymen,

THeſe Sermons were Preached to your Fathers, and the Printing of them may prove good preventing Phyſick to your Children; the Wiſdom of God by *Solomon*, hath thought it meet to ſpend ſome Scriptures in precautions, and particular Deſcriptions of Pit-falls, that they may be the bet-

ter

ter avoided, *Prov.* 22. 14. & 23. 27. *Prov.* 20. 1. & 23. 21. Of this Nature are these following Treatises, which should have been Published many Years ago, and for that end the Manuscripts (being left in the Hands of Mr. *Mansfield Hasle* after Mr. *Garbutt's* Death) were delivered to (*) Mr. *Na. Jackson* and my self: After Mr. *Jackson's* death the thing lay Buried, and almost quite forgotten, till lately the Lord brought it fresh upon my Spirit, that something was to be done by me in Order to the fulfilling the Will of the Dead, that the Desires and Intentions of the Persons above-mentioned might be Answered; besides, I was the more willingly drawn to it upon this ground, that I have been told by some that lived in those days, that such a Warning and Testimony as this

(*) Who Printed the Authors Demonstration of the Resurrection, & intended more if he had Lived.

this is as neceſſary, and may be as Profitable now as it was then; perhaps, alſo one riſing from the Dead may ſtrike ſome Terror into a ſenſual Generation, and the Fingers of a Mans hand-*Writing*, *Dan.* 5, 3, 4, 5, 6. when it comes to be ſeen and read, may cauſe more change of Countenances, and procure more troubled thoughts than any the loudeſt Reproofs of the Tongue Preaching. This for the Publication:

As for the Author, I never knew him, I was not come into the world when he went out of it; onely this true and brief Account of ſome paſſages of his Life, noted by his intimate Friends and Obſervers, which becauſe the Genius of the preſent Age rendersEmphatically ſeaſonable, I ſhall Communicate. That during his abode in *Sidney-Colledge* he approved himſelf an Exemplary Student, a great Proficient, a careful Tutor, and for Converſation unblame-

blameable; for his Eminent Worth he was so valued by Dr. *Ward*, the Master of that Colledge, that he singled him out to go with him when he went to the Synod of *Dort*; after his return thence, when the Colledge-Statutes so required, he commenced Batchelor in Divinity, and in the Year 1624. he made Solemn Vows in Writing (found since his Death, in his Study) to this effect; Never to take upon him any higher Degree than what he already had, to yield up his Fellowship, and never to have any Commodity of it after *December* the same Year; to leave the Colledge and University by such a time, never to give Money directly or indirectly for any Benefice, never to have two Benefices at once, never to be properly a Non-resident, that is (as his words were) to absent himself from his proper Cure, and Live Ordinarily else-where upon Pleasure for Interest, Ambition, or the

the like. According to his Vow he yielded up his Fellowship, and left the Colledge, being not then provided of any place of Employment which might yield him a Livelihood: He thought he was first bound to go to his own Country, *York-shire*, and having been Tutor to a Grand-child of *Tobit Matthews*, then Arch-Bishop of *York*, he found Entertainment with him, till he was recommended by him as an Assistant to Mr. *Alex. Cook*, Vicar of *Leeds*, who was grown Aged, and not able to Preach twice a day; Mr. *Cook* having made tryal of Mr. *Garbutt*'s Abilities, found him every way to his liking, and told him, if he would be content with Fifty pounds *per Annum*, he might come to his Assistance; to whom Mr. *Garbutt* Replyed, it is enough: He came to *Leeds* about the beginning of 1625. where till near the time of his Marriage he was Entertained by Mr. *John Harrison*, a Person very Rich

Rich in good Works. The Matter of his Preaching (as also of his Conversation) was very Pious and strict. The Manner of his Preaching at his first coming was too Academical for the Community of his Auditors, whereupon divers of them Requested him to Preach in the Method they had been used to, and conceived might be most Useful; namely, by Doctrine, Reason, and Use; to which he readily condescended, as aiming at their Profiting more than his own Praise: He was Observed to be very Temperate in his Diet, and sparing in his Recreation; he was a hard Student, early and late at it, where the Bible was the Centre of his Library, out of which his Sermons were well Studied, and Penn'd almost *Verbatim* before he Offered them in the Pulpit. At one time, upon an Apprehension that his Ministry was slighted, and likewise unsuccessful, and that he did no good among

among them, he resolved to leave them, and go Preach else-where; upon which some of the meaner and poorer sort came to him, and one of them spoke these words to him: If you will indeed go, I will give you one word, which is this; If you have been an Instrument to begin any good Work of Grace in the Heart of any one of the Congregation, and that one Soul miscarry through your departure, the blood of that Soul God will require at your Hands, I charge you therefore not to go: Whereupon he resolved to stay till his dying day, and after this the Fruit of his Ministry appeared to him more and more. The year before his Death he said to some that he doubted his Ministry had not that effect he would have it, and he feared the cause was because some paid towards his maintenance by way of Collection for him; I am resolved therefore I will not have a

penny Collected for me, but will depend upon God, for I know that those that get good by my pains will not see me want Necessaries; and for the rest that get no good, I will have none of their Monies: For the manner of his Delivery, he was painful in it, his Matter came from him with much Gravity, Earnestness, Seriousness, and Weightiness of Spirit (as some yet alive can Witness, who retain the savour of his good Doctrine) for with the vehemency of setting on his matter, he at length broke a Vein within his Breast, and spitted Blood in such abundance, that it brought him to a hasty Consumption; he being in this condition, was advised by his Physitians not to come into the Pulpit any more, yet again venturing (remembring that a Minister should die Preaching) it set him on fresh a bleeding, whereof he soon after died, in the year 1630. A little before his

Death

Death he did in the Preſence of divers with thankfulneſs to God, acknowledge the ſweet Refreſhment which he received from Gods bearing Witneſs to his Induſtry, and to his Fidelity, in that to the beſt of his Knowledge and Judgment he had never delivered any thing but the Councel of God.

The Reader in theſe Sermons will meet with ſome uncouth Expreſſions and Words, which he is deſired to aſcribe to the Dialect of his Countrey, where they have their proper Uſe and full Significancy.

And now, beloved Friends, having this fair Opportunity, give me leave in pure Love and Faithfulneſs to you, to recommend a few plain, but weighty and neceſſary things to your ſerious conſideration and practice.

First, look upon the ſaving knowledge of a Crucified Chriſt to be the beſt, the moſt needful, and moſt excellent knowledge; ſtudy to believe in him, to be found in him, let him be your Propitiation and Advocate, learn what Union with him, engrafting into him, growing up in him, and Living upon him, mean.

1 Cor. 2. 2. Phil. 3. 8. 10. John 6. 29. 1 John 3. 23. & 5. 13. 1 John 2. 1, 2. Eph. 4. 15. Mat. 4. 4. Rom. 1. 17. Phil. 1. 27. & 3. 16. Rom. 8. 14. Col. 4. 6. 2 Pet. 3. 11. 1 Cor. 2. 9. Rom. 12. 2. Jer. 10. 3. 1 John 2. 16. 2 Cor. 2. 12. Prov. 20 21. Zech. 12. 1.

Secondly, Maintain a Converſation ſutable to the Goſpel, make it appear that the Word is your Rule, the Spirit your Leading-Principle, that Grace Commands you, that you Live under the power of things Future and Inviſible; and that you are not conformed to the World, nor led by its Cuſtoms, nor captivated with preſent things, nor guided by the ſtirrings and motions of prevailing

ing and inordinate desires.

Thirdly, Be faithful to your own Consciences, the most upright Christian is he who walks up most to his Light, and is most tender of Offending here; because some have set them in the place of Christ, others have run into an extream of not allowing them their Deputy-ship and Vice-gerency, not suffering them to be a Rule Ruled. The Debauchery of some hath given too much occasion to the delusion of others; the best way to confute an Error, is not to run into the contrary extream, but to make good all the good Ground that lies near it as much as may be. Oh, be very Observant of, and Obedient to your Scripturally enlightned Consciences, every sin against the light of Conscience Wounds terribly; few erre for want of Light, all are guilty more or less of Offending against Light.

Fourthly, Be kind to one ano-

thers Conſciences; they are the Lords peculiar, the moſt excellent and tender part of Men, and moſt ſeverely Guarded by the Lord, by his Precepts, Promiſes, Threatnings, and Providences, from all manner of Perſecution, Impoſition, Judging, Deſpiſing, and all Injurious Incurſions whatſoever.

Eph. 4.32 James 4. 12. Rom. 14.4.

Fifthly, Re-collect the Sabbaths and Sermons you have enjoyed; it's good to bring out of your Treaſuries things New and Old, a word ſown twenty or thirty years ago may bring forth Fruit now; you have had Faithful and Painful (*) Miniſters, ſome of which have ſpent Moneths in Premonitions about (*) Perillous Times; do not think that any thing ſhould be forgotten, which muſt of Neceſſity be Accounted for.

(*) *Mr. Cook. Mr. Garbat. Mr. Robinſon. Mr. Styles. Mr. Wales. Mr. Tod,* &c.

(*) From 2 *Tim.* 3. 1, &c.

Sixthly,

Sixthly, *Walk Expediently*, 1 *Cor.* 10. 23. many things may be Lawful which Goſpel-expediency allows not: He that will go as far as he may, will ſometimes go further than he ſhould; an upright Heart ſtill ſets his Watch upon his own ground of Lawfuls, and not on the diſputable Borders of Unlawfuls. The Goſpel is a kind of Chancery to the *Summum jus* of the Law, as in Reſpect of the Life and Righteouſneſs it diſcovers: So, in regard of the Laws it doth declare and enjoyn. There are three ſpecial Rules of Goſpel-Chancery and Expediency that I would intreat your careful keeping of. (1.) *Do all to the Glory of God*, 1 Cor. 10. 31. Will the Lord get Honour by this Action? Will his Name and Religion be better thought of? (2.) *Do all to Edification*, Rom. 14. 19. Will this be a ſtumbling-block and an Offence to others, or does it tend to Edifie, Con-

Confirm and Build up others? Will this be a Conviction or an hardning to the Enemy? Will this draw and sweeten the Spirits of Men to Religion, or comfort them in it? (3.) *Do as you would be done by*: See *Mat.* 7. 12. It seems this is the Law and the Prophets, and our Saviours command makes it Gospel too; there is more Religion in Gospel-Morals than most Professors are aware of.

Seventhly, Be very careful about your Speech and Words; let them be few, true, savoury, Charitable, and seasonable: I think the third of *James* hath much Gospel in it, and I know not how to get over that *James* 1. 26. *If any Man among you* seem *to be* Religious, *and bridleth not his* Tongue, *but deceiveth his own Heart*, This *Mans* Religion *is vain*; better any thing we meddle with prove vain than our Religion; there are many in Hell that are tormented because of their Tongues:

con-

conſult Scripture-Rules and Reproofs about the Tongue, which are many, and know, that ſpecious Profeſſors may be damned for Errors and Defects herein; how many have cauſe to mourn over the Liberty and laſhes of that unruly Member!

Eightly, *Love not the World*; I have ſometimes looked upon ſome Texts with Amazement: how many die of receiving their Conſolation! What pity is it that any that are for Purity of Worſhip ſhould go to Hell for Covetouſneſs, which is Idolatry! How many are overgrown with this Diſeaſe and do not know it? This ſo deep and dangerous an Evil, ſo hard to Diſcover, that hath ſuch plauſible pretences and covers, and can carry it with ſo much Reſpect to, and allowance of every thing that belongs to the Form of Godlineſs;

Luke 6. 24. & 18. 25. James 4. 4. 1 John 2. 15. 1 Tim. 6. 9, 10.

Let

Let it be your conſtant Prayer, From inordinate deſires after, ſecret delight, and conceited confidence in any of the things of this World, Good Lord deliver us.

Ninthly, Be even and proportionable Chriſtians, have Reſpect to all the parts of Godlineſs, be good at all times, and in all places, do not live as if Chriſt and Religion were divided, and the weightier and leſſer matters of the Law fallen out; God has joyned all the parts of Duty together, and made them ſubſervient each to other: Let your Heart bear proportion to your Profeſſion, to your preſent outward Conditions, and to your future and Glorious Expectations, *Titus* 2. 13. 1 *Cor.* 15. 19. Do not think that you can do enough in Religion, ſo as you need not do more; the Reality of Grace cannot better be proved, than by its growth, he that thinks

Pſal. 119. 6. 1 Cor. 1. 13. Luke 11. 42.

lſe

he cannot be better, was never truly good; not to go forward is to go backward; let your returns bear ſome proportion to your Receivings, and manifold means of being made better; every Sermon Mercy and Correction call loudly upon you for an Increaſe in true Sanctification and full conformity to Gods Will to believe, be, and walk as he would have you.

Tenthly, Be ſtedfaſt and unmovable in your Chriſtian Profeſſion, 1 *Cor.* 15. 58. *Heb.* 10. 38. Be not you of them that draw back unto Perdition; I often think of that word, *Will ye alſo go away?* Take heed of that fear of Man that brings a ſnare; a back-ſliding Profeſſor is a Monſter in Religion; the Goſpel never yields ſo much ſweetneſs as when it is ſuffered for, prepare for ſpeedy and ſharp Tryals; let not carnal and ſlaviſh fear of outward loſſes make you loſe all you have done in the Service of God: your Wiſdom will

will be manifeſted, and your Salvation met with by your *Enduring* to the *End*, Gal. 1. Mat. 10. 22.

And now, dearly Beloved, if you are pleaſed to Accept theſe few hints with the ſame candor and Affection they are offered to you, I hope there may be a Mutual cauſe of Bleſſing the Lord, and I ſhall Reap the benefit of your Prayers, which are the chief things I aim at in this Undertaking; I ſubſcribe my ſelf

A true Well-willer to, and ſincere Endeavourer of the Real Welfare of you all,

T. H.

THE

THE EPISTLE TO THE Reader.

Reader,

I *Judge these Sermons worthy to be made Publick.* 1. *Because they speak against sins which we can hardly say too much against. As they are exceeding pernitious, so the inclination to them is born so commonly in Humane Nature, that as they have been the sins of former Ages, so they*

are like to continue to the end. Were ſin but in mens Opinions, Reaſon might change them; but when it is rooted in ſenſitive inclination, the Temptation is ſtrong, and almoſt conſtant, and Reaſon it ſelf is born down by the violence of Appetite and Luſt. Moſt Councils called General, have been occaſioned by ſome Hereſies, but Auguſtine *would have had one called for the Suppreſſion of Drunkenneſs: And though Hereſies be numbred with the Fruits of the Fleſh,* Beſtiality *kills its ten thouſands for the thouſands that meer Hereſie kills. Though the Papal Clergy, who prefer Carnal Intereſt before Honeſty, can bear with ten Drunkards or Fornicators eaſilier than with one that is but publickly Named a Heretick or a Schiſmatick, for being againſt their Schiſm, Pride, and Tyranny; yet alas, it is* Senſuality, Senſuality, *that in all Ages finds the greateſt Work for the Admonitions, and the Tears of Faithful*

ful Teachers; and which carrieth away the Multitude to Perdition, and often is the Spring of real Hereſie it ſelf, while it muſt have a Palliate of a Carnal kind of Religion to keep Conſcience from Tormenting them before the Time. Even the Children of Pious Parents are Born with a Fleſh that Loveth pleaſant Meats and Drinks, and Idleneſs, and Sports, and filthy Luſts: And if Wiſe and Godly Education, and Gods Powerful Grace do not Mortifie theſe Fleſhly Deſires, and bring the Appetite under the true Government of God and Conſcience, Beaſts will ſpring out of the Families of Lords, and Knights, and Gentlemen; yea, and of the moſt Religious Parents and Miniſters themſelves. The great Warfare in the World, which Heaven or Hell muſt be the end of, is between the Fleſh *and the* Spirit. *And it is to pleaſe ſome* Beaſtly Luſts, *and that*

Fleſh *which muſt ſhortly turn to ugly Loathſome Rottenneſs, and then to Duſt, that moſt Sinners ſell (though they are loath to believe it) their God, their Redeemer, their Souls, and their Everlaſting Hopes. O Mad and Miſerable Bargain! The re-view of which muſt be their endleſs Torment. O that I had found no more reſiſtance of my Miniſtry by Drunkenneſs, Gluttony, Luſtfulneſs, and other Fleſhly Pleaſures, and the Love of Pride, and Plenty to maintain them, than I have found from ſimple Hereſie!*

I take it for granted, That Treatiſes of this Nature will not be like ſome Books which I have Written againſt ſome falſe Opinions, which are up this Year and down the next, and then the Books are like Almanacks out of Date; but they are like Phyſick Books, Written for the Cure of ſuch Diſeaſes

as

as will trouble and kill Men to the end of the World, and therefore never grow out of Uſefulneſs.

2. *And I would I had not another Motive,* viz. *That the Age and Air that we Live in, doth cry loud for ſuch Remedies. Men Uſe to Write moſt of ſuch Diſeaſes as the Country and Mens preſent Danger maketh them moſt liable to; As of the Peſtilence and Raging Plagues, of the Scurvy or Fever in Countries moſt infeſted with them, and of the Venereal Pox among the worſe than Britiſh Letchers: And by the ſame Reaſon an Admonition againſt Drunkenneſs and Wantonneſs is Seaſonable, when Mens increaſed abominable Wickedneſs doth make it more than Ordinarily Neceſſary.*

And the rather, becauſe as this Learned Author truly tells us, theſe ſins do Engage Men in an Enmity to the contrary Truths and Practices,

and conſequently to the Preachers and Practicers of Piety, Temperance, and Sobriety; and they that are firſt made ſo mad as to Sell their own Souls for an unlawful Cup or Luſt, are not like to be very tender of the Souls, or Lives, or Eſtates, or Names of other Men. And a Wicked Life, as it cometh from a blinded Judgment, doth blind it more, and betray more to the Sottiſheſt Deluſions; and from Beaſtiality *to* Enmity *or* Malignity *is the Ordinary Stage.*

Though yet it muſt be confeſt with ſhame and ſorrow, that a Phariſaical, Papal, Worldly Clergy, are uſually made Crueller Perſecutors by their Carnal Intereſt and Superſtitious Zeal, than Atheiſts or Infidels do uſually prove, except when inſtigated by them.

3. *And I muſt add, that ſince I read an Excellent ſmall Treatiſe of this Authors, On* Chriſt's Reſurrection, *I the more Value any thing that*

is

is his. And though theſe Sermons are fitted to the Vulgar, and have many homely Phraſes proper to thoſe Countries where he Lived, yet are they not the words of an unskilful weakneſs, by one that knew not how to ſpeak exactly (ſuch as now the World is much troubled with;) but like ſome of Dr. Harris *(as his Drunkards Cup, &c.) Mr.* William Fenner's, *and ſome others, who purpoſely laid by the Uſe of their great Learning, and forbore that Accurateneſs of Style, which is ſutable to that Matter, but not to the Readers or Auditors, and Denyed themſelves in preferring a popular Style when the Peoples good required it. For as we ſay,* That is good which doth good: *And* Auguſtine *tells his Readers, That* He taketh that as not yet ſpoken, which is not Underſtood. *That Sober Readers may Lend this Book to Drunkards and Fornicators, and perſwade them*

them to Read it, or read it to them, who elſe would take no Notice of it, is the end of this Recommendation, By

A Servant of Chriſt for Mens Repentance and Salvation,

Ri. Baxter.

London, Auguſt 23. 1675.

TO

TO THE
READER.

AS a pernicious Wickedness when it becomes Audacious, justly provokes Holy Zeal to Oppose it, so that Zealous Opposition as duly deserves our highest Commendations to Encourage and increase it. The edge of these following Discourses tends to cut down those two spreading Boughs of Sensuality, Namely, Drunkenness and Adultery, that so hurtfully both drop upon the strength, and darken the Glory of this *English* Nation. The penurious Praises therefore of a single Epistle reflect too slender a Respect upon this Useful Endeavour, for which the greatest gratitude and acknowledgments of all that love either Conscience or Country, are no more than sufficient. Nor is it easie to determine whether

ther the Subjects of theſe enſuing Diſcourſes are more Seaſonable and Uſeful, or the Manner of handling them by the Reverend Author be more accurate and convincing. Some few years ſince there was Publiſh'd an Excellent Treatiſe, written by this Author, to Demonſtrate the Reſurrection of Chriſt; The great Acceptance which that Treatiſe, tending to the Advancement of Chriſt, found among the Learned, makes me confident, that this Diſcourſe, which tends to the depreſſion of ſin, will be as grateful as the former, to all Intelligent and Pious Peruſers.

But inſtead of any further Commendation of this Authors Worth and Abilities, ſhewn in this Excellent performance, I ſhall onely commend this his Holy Deſign, by joyning with him in Oppoſing thoſe Senſual and Carnal Wickedneſſes, againſt which he ſo ſeaſonably ſets himſelf in theſe enſuing Treatiſes. And I ſhall propound theſe two following Directions for helping us to reſiſt and ſubdue fleſhly wickedneſſes.

The firſt whereof is, the Duty of *Conſideration.*

The ſecond is, the Duty of *Carriage.*

For the firſt, The Duty of *Conſideration.*

1. Con-

1. Conſider Carnal Luſts as *Deceitful*, Eph. 4.22. When they promiſe pleaſure, they perform nothing leſs. They betray when they kiſs. They entice by baiting over a catching killing hook. If it be hard to forbear the Bait, 'tis much harder to endure the Hook. Can a ſhort imaginary delight countervail for the Wounds of Body, Eſtate, Name, Conſcience, and the Eternal Soul. 'Tis good to conſider the ſweeteſt ſenſual pleaſures in their bitter Farewel; and to behold their back-ſide and departures, as well as their painted Face, and deceitful approaches. In a Scripture-Glaſs they will appear to be but poyſoned Delights; if their Trappings be turned up, they onely diſcover Deformity. Their Pleaſure, which is onely in their Seeds-time, produceth a Crop of pain to an hundred-fold increaſe. They enter with a pleaſant perfume, but go out in a Diſturbing, Deſtructive ſtink.

Venenatæ delitiæ.

2. Conſider them as moſt *Uningenuous* to Divine Grace and Goodneſs. Grace is the great inducement which God uſeth to draw us to deny Worldly Luſts, *Titus* 2. 14. *The Grace of God* (ſaith the Apoſtle) teacheth us to deny them, even that Grace which

which *brings Salvation.* A Grace that denies us nothing but what would damn us. It grants us the pacifying Blood of Christ, the Ravishing Joys of Heaven; yea, all the Delights of this Life, so far as they hinder not from that which is infinitely better. What greater Un-ingenuousness than to despise a Paradice of all Delights, for one forbidden Apple? To contemn Everlasting Joy and Sweetness for a meer *Now*, a Moment of painted pleasure? to forget that Grace, which onely requires the Lives of those Lusts, that (if spared) will damn and undo us; when Justice might have required even our own Lives as a due and deserved Homage?

3. Sensual Lusts, though *Carnal*, are yet *Spiritual Soul-Enemies*, 1 Pet. 3. 11. *Warring against the Soul*; they dead, dull, damp us in Holy Duties; they *over-charge* the Soul, weigh it down, and make it heavy, *Luke* 21. 34. In Spiritual performances, Service to the Body is the greatest disservice to the Soul. The Body being much attended, the Soul is often as much neglected. How unfit is a full Belly for Praying, Preaching, Hearing. 'Tis our Duty indeed to Eat and Drink (as *Isaac* did) to be fitted for Prophecy and Holy

μήποτε βαρυνθώσιν ὑμῶν αἱ καρδίαι.

Holy Duties, *Gen.* 27. 3, 4. But the contrary is frequently seen: Fasting is the usual means to dis-entangle the wings of the Soul from Sensual impediments. Lead tied to the Birds Leggs hinders it from flying upwards; sensitive Enjoyments damp our Endeavours for Heaven.

4. Sensual Lusts are *Tyrannical and Domineering*. Lusts are made the stronger by feeding and gratifying them. The more you Obey these Tyrants, the more Authority do they claim: We do but add Oyl to the Flames. *In being Drunk with Wine there's Excess*, Eph. 5. 18. Lusts always Cry, *Give, Give*. If a strange Dog be fed he'le come again, if beat away he refrains. If Lusts be cherish'd, they'l be bold and return with increase.

5. Sensual Lusts are *Perishing and Corruptible*. All the pleasures of sin and sins are but for a season. *Meats for the Belly, and the Belly for Meats* are both to be *Destroyed*, 1 *Cor.* 6. 13. All sensual Objects *Perish in the using*, Col. 2. 22. *The World passeth away, and the Lusts thereof*, 1 John 2. 17. Their Pleasure flies away, when the Pain and *S*ting continues.

6. *S*ensual Lusts are *Defiling* and Corrupt, *Eph.* 4. 22. They defile the Body with Noysome Diseases; the *S*wines Mud

and the Drunkards Vomit are both Unclean. The ſoul of a Glutton or Drunkard is as a Taper in a greaſie Lanthorn. Theſe Luſts make the ſoul dirty and Unclean, and infect it with an impure Naſtineſs: as the Covetous wallows in the duſt, ſo the Voluptuous in a ſink or ſlough.

7. Senſual Luſts are *Debaſing*. The ſpending of our time in filling and emptying the Belly, is as baſe an Employment as to fill and empty a Jakes. He ſerves but a Dung-hill-god, who *Serves his Belly*, and makes a god of it. It degrades a Man from Angelical to *Swiniſh*: the Mortifying of ſenſual Luſts is our great Honour; it much more Honours us not to Luſt for, than to have many Comforts. The higheſt of Earthly Potentates is not ſo high in being abſolute from Men, as is a Chriſtian in being abſolute from Things: He is *Angelus in Carne* (as it were) an Angel incarnate, who in the midſt of earthly comforts, Living above thoſe Dung-hill-Delights, Lives on God..

8. Senſual Luſts purſued, diſcover that Senſual Comforts are *our Portion*. 'Tis poor pay when God gives it us in outward Pleaſures. That which is our Pleaſure is our Portion. Preſent pay in Pleaſures *for a ſeaſon* is miſerable and penurious; when we are not

not immoderately *taken* with them, but ſeek better, 'tis a ſign God *puts us not off with them*, God never giving a Principle of Inclination to the beſt Enjoyments to diſappoint, but to ſatisfie it.

9. Conſider Senſual Luſts *hinder from drawing others* to Heaven and Heavenly Enjoyments. The Senſualiſt will never make another Heavenly: we only bring others to look after what we our ſelves regard: *Paul* had never drawn ſo many to Chriſt & Heaven, had he not been above the World, had he not been *Dead to the World*, he had not been ſo Lively in the Pulpit, and done ſo much good to Souls. Had he been *Lively* in the World he would have been but a *Dead* Preacher, and very inſucceſsful. He will moſt benefit the World, who lets it ſee he can Deſpiſe what it Admires.

10. Senſual Luſts *Diſcover an unchanged heart*. They are moſt Oppoſite to Godlineſs. Grace puts us upon *Luſting againſt the Fleſh*. Religion ties the heart to God. *If we love the World, the love of the Father is not in us*, 1 John 2. 15. The Loving of *God* and *Pleaſures* are inconſiſtent. Senſuality Oppoſeth the *Common Nature* of Godlineſs, and not one Grace alone, but all Graces. The Common Nature of Religion is to be Divine. And Heavenly

spiritual Enjoyments are of a different kind from those of sense, and so the very kinds of holiness and sensuality differ. Grace is a *Spiritual Blessing*, but Sensuality fastens to the Earth, and bows us down to it. A Heart taken off from Sensual Lusts Discovers a Character of Renovation. The *Old Man* stoops *Earth ward*: The *Spiritual Principle* looks after a *Spiritual Portion*. *We are Born again to a lively hope of a Heavenly Inheritance*, 1 Pet. 3,4. None go to Heavenly delights with the love of sensual. Conversion to God puts us upon a *Conversation* in Heaven. 'Tis a sign we have tasted the sweetness of *Spiritual*, when *Sensual* Joys are insipid and untoothsome; an Earthly Principle never taught any to deny Earthly pleasures. Naturally we walk by sense, and when we do not so, 'tis a sign of more than Nature. As 'tis given to a Saint to bear the pains, so to forbear the pleasures of the VVorld.

'Tis a distinguishing Mercy to be above Common delights. It was a sign that *Elijah's* Mantle had touch'd *Elisha* when he was withdrawn from his VVorldly Employments, and ran after him, 1 *Kings* 19. 19.

11. Sensual Lusts are commonly the inlets to Apostacy. The Mortifying of these, Coun-

Countermines Satans Temptations. The Flying Bird is hardly shot by the Fowlers, nor is the Soul upon the wing of Heavenly Affection so much endangered by the Devils Offers. This, this is the Soul that most disappoints the Tempter: he who counts nothing better than the Comforts of sense, will easily be seduced by them from Holiness and Faith. 'Tis not the enjoyment, but the Loving of sensual Comforts that takes us off from God; the strongest Rope could never draw us, if it were not for the Knot whereby it is tied to us, nor would the Devils strongest Temptations by sensual Offers withdraw us from God, were it not for the Knot of our Love to them. *All these things will I give thee* would then but seem a poor Offer. A Weaned Child is not allured by the Breast, the richest Banquet provokes not Appetite in the Dead, nor do the sweetest Delights draw a Soul dead to the World, from God. Our Hands easily part with that which our Hearts have parted with before; 'tis no pain to have that pluckt from us that cleaves not: Mortified *Paul* took pleasure in Necessities, 2 *Cor.* 10. A Mortified Saint can spend more for God in an hour than a Sensualist can in a year. The Lark sings sweetest when farthest from the

Earth, the place of her Food, and ſo doth a Soul in her Heavenly Enjoyments, though ſtript of the Comforts of ſenſe. The Mortified to theſe Comforts finds that welcome, which is unavoidable Death. 'Tis the empty Traveller that alone can ſing when he meets with a Thief: A Soul taken off from Enjoyments, is onely willingly taken from them, he that Lodgeth in an Inn, ſaith one, can be gone as early in the Morning as he pleaſeth, which is not eaſie to do when in Journying we Lodge in the Houſe of our Friends.

12. Jeſus Chriſt was never taken with the Pleaſures of ſenſe, he never honoured them ſo much as to have them; he deſpiſed them all, he hid himſelf when they would have made him a King: How did he contemn *Satans* Offers! His skilful eyes ſaw no Beauty in theſe poor pieces of ſenſual Comforts; he onely Admired Faith and *Spirituals*, neglecting the inſinuations of the Beauty of the Temple.

Laſtly, Conſider, the ſatisfying of Luſts is inconſiſtent with the Priviledges of Chriſtianity. *They that are Chriſts have Crucified the Fleſh with the Luſts thereof*; by a virtue from that Croſs that ſaved them; the proſecution of Luſts confutes the true Expectation of Life by the Croſs.

'Tis

'Tis vain to talk of Christs Death for thee, if it have not been Influential in thee, if the Cross merits thy Peace, it will be thy Motive to Purity.

Secondly, As to thy *Carriage* toward sensual Lusts.

1. In the Motions of Lusts study thy Profession: A Christian must not be a Sensualist, *Nomen Christiani, nomen Spei*: A Christian must Live upon better things than the Objects of sense, and must look over whatsoever he looks upon; *Thou, O Man of God, flee these things*, 1 Tim. 6. 11. Thy Calling is an high Calling, *Phil.* 3. 14. A Conversation in Heaven agrees not with sensuality.

2. Rest not in External forbearances to Act the Motions of Lust, but advance to an internal real Mortification. Outward forbearances are good, but not good enough; the Bird that gets loose from a stone to which it was tied by a string, flying with the string about its leg is hamper'd in the next bough, and so will a Man be overcome by Lusts, who forsakes the present Pleasure, but Crucifies not the inward affection. Place not Religion in parting with the Object, but in Rectifying the Faculty. If a Mole spoil a curious Garden by casting up Hills in it, the Gardiner

ner thinks it not enough to level the Mole-hills with the Ground, by patting them down with his *Spade*, unleſs he kills the Mole in the Earth. External abſtentions avail not without inward Renovation.

3. *Stifle* ſenſual Luſts in their Conception, let them not gather head; 'twas the Councel (good in its kind) of *Achitophel*, to ſet upon *David* before he could gather ſtrength. Cruſh Luſt in its firſt Riſings and Motions; the thickeſt Ice that will bear a Cart begins with a thin film that will not bear a pebble. Caſt out the firſt thoughts of a Luſtful Temptation with indignation, let not an impudent Beggar get over thy threſhold if thou wouldſt deny him an Alms.

4. Let Moderation be one diſh in the Richeſt Banquet of ſenſual Enjoyments; go not ſo far as thou maiſt, for then 'tis hard not to go further than thou ſhouldſt: Sitan lies in Ambuſh behind our Lawfuls, the more pleaſant any thing is, the more ſuſpected let it be: Put a Knife to thy Throat when abundance entiſeth thee; in the midſt of ſenſual Enjoyments keep thy ſelf like the Bee, which Inhabits, even her Waxen Cell with unſmeared Wings; the Moderate Uſe makes us Enjoy the moſt and

ſweeteſt

ſweeteſt of the Creatures: If we go deep in ſenſual Delights we draw Dreggs.

5. Pray for a Rectified Judgment, a Renewed Underſtanding, *Rom.* 12.2. A Carnal eye ſees onely an excellency in Carnal Objects. A Beaſt prefers a Lock of Hay before a Bag of Gold, a Child an half-penny Picture before a conveyance of a thouſand pounds *per Annum*. A skilful eye onely diſcernes the worth of Art; Nature diſcernes not things that differ; *Paul* had a Renewed Eſtimate before he accounted all Dung for Chriſt: Pray for the ſpirit of Wiſdom.

6. Labour for a Sanctified improvement of the removal of all the Comforts of ſenſe, look upon it as Gods breaking down thy Bridges to hinder thee in thy March after the fulfilling of thy Luſts, and as the flight of *Joſeph* from his Miſtreſs to damp thy Adulterous Loves, often upbraid thy Luſts with thy Loſſes, think that God thought the Company of Comforts would have enſnared thy Affections.

7. Laſtly, in all ſenſual Enjoyments wiſely draw off thy ſoul by contrary Objects. Compare the ſordid puddles of ſenſual pleaſures with the Cryſtal Rivers of Eternal Joys; oh that Spiritual Delights were more taſted, the fillings of the Spirit more

more than the Exceſſes of Wine: He who Lives at the Table of a King, deſpiſeth ſcraps; and ſuch are all ſenſual pleaſures eſteemed by him who hath taſted how ſweet the Lord is, this Glorious *Sun* puts out the Kitchin-Fire of ſenſuality: In undue luſting after Meats and Drinks, think whoſe Fleſh and Blood is Meat and Drink indeed. In Luſting after Beauty conſider Chriſt as white and ruddy, the faireſt of ten thouſand. If immoderately thou incline't after Reſt and Eaſe, ſtudy the ſweet quietneſs that's in God's Boſom, and Peace of Conſcience; the Fare of a Senſualiſt is groſs to that of a Saint, and yet 'tis Obtained at a far dearer Rate.

But, Reader, I ſuſpect thee detained too long in the Porch, *enter therefore the* Houſe; *View it* within, *Obſerve both its* Strength *and Excellent* Contrivance *in all the Parts and Rooms of every Argument and Inſtruction; nor enter onely to* Contemplate *the Artifice of the Authors* Houſe, *but more to feed upon the Bounty of his* Houſe-keeping: *Fall to with an Holy Hunger. In ſuch chaſt Delights there's no* Exceſs: *And becauſe I would not* Clog, *but* Quicken *thy Stomach, I'le Offer thee no more; Only that God*

To the Reader.

God would give thee both an Appetite to Feed, and Nouriſhment by Feeding, is the Prayer

Of that Unworthy Servant
of Chriſt, but true Friend
to thy Soul,

W. Jenkyn.

One

One come from the Dead:

OR,

A ſober and ſevere TESTIMONY againſt *Drunkenneſs* and *Whoredom.*

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1 SAM. I. 16.

Count not thine Handmaid a Daughter of Belial.

CHryſoſtom giving ſome Reaſons why he ſtill uſed Prefaces or Introductions to his Text, among others gives this for one, *ſc.* Becauſe there were a great many of his Auditors ſtill little acquainted with the ſtory of the Bible, and therefore when his Text was not an entire abſolute thing of it ſelf, but onely a parcel of ſome ſtory or paſſage, he that ſhould be *all to all that he might gain the more*, muſt of neceſſity uſe ſome Preface for the ſakes

of the Ignoranter sort, to explain the Coherence; otherwise, bluntly to propound such a Text, and not to shew the Coherence, how it depended upon the former matter, were (sayes he) all one as to bring a man upon the Stage all covered and hooded over, that none could know who or what he was; so they, ignorant of the story of the Bible, have but an hood-man set before them, who have such a Text propounded to them, without shewing the Coherence, that unhoods and uncovers the Text, that a man may ken it somewhat, who it is as 'twere, and what it means; That you therefore, even the most ignorant, (for to the wise and unwise also are we who speak out of this place Debtors; and it were hard Conscience, if a man owed a Debt to wise and unwise, to seem to make Conscience of paying the wise men their Debt, and none of paying the unwise theirs,) that even you therefore the most ignorant may profit as well as others, take this briefly for Coherence and making way to the Text, that the hooded thing may be unhooded and uncovered to you, and that you may know the plain meaning of it; There was a man, one *Elkanah* a *Levite*, who had two Wives, *Hannah* and *Peninnah*: *Hannah* was the better beloved of her Husband, but barren;

Pe-

Peninnah the leſs beloved, but fruitful; *Hannah* being the better beloved, and at their yearly going up before the Lord, her Husband giving her therefore at that Feaſt a worthy or double Portion, better than to *Peninnah*, *Peninnah* envied her, and went about to anger and frett her, caſting her in the teeth ſtill with her Barrenneſs; the good poor Soul had no other remedy than to pour out her ſoul to God in Prayer, that he would take away her Reproach, and give her a Man-child, and ſhe would give him back again all the dayes of his life to the Lord: And as ſhe continued praying before the Lord, in the bitterneſs of her ſoul, *Eli* the Prieſt marking her odd geſture, and the going of her Lips without any voyce heard from her, thought ſhe had been ſome drunken woman, overſeen now at the Feaſt with Wine, and therefore ſaid to her, *How long wilt thou be drunken, &c.*

And thus by the Dependance, you ſee partly the Meaning of the Text; you ſee who this Handmaid is, *Hannah*; who ſhe ſpeaks to, *Eli* the Prieſt; and what it is ſhe would not be accounted by him, under the phraſe of a *Daughter of Belial*; *ſc.* not accounted a Drunkard by him: a Drunkard were a ſon or daughter of Belial indeed.

But what is this, *to be a ſon or daughter of Belial?*

In few and plain words, to be a very Child of the Devil, to be ſo wicked, that one may ſeem to be begotten of no other than of the very wicked one: 2 *Cor.* 6.15. *What concord hath Chriſt with Belial? ſc.* the Devil. A Son or Daughter of Belial therefore in Scripture-phraſe, is one egregiouſly, notoriouſly, diabolically naught; ſo naught as he may ſeem to be a very Child of the Devil, ſpit out of his very mouth as 'twere, bred of his very Spawn, begot of his very Seed, carrying the very Image and Picture of the Father in the Face as 'twere, becauſe as the Father is, ſo is he: the Father wicked, egregiouſly wicked, ſo the Child wicked, egregiouſly wicked. Thus *a Son of Belial* is uſed 1 *Sam.* 2. 12. *ch.* 10. 27. and 25 17. and *Judg.* 19. 22.

Now for the Obſervations:

In that Godly *Hannah* counts that thing, *ſc.* Drunkenneſs, ſuch a groſs and grievous Sin, that it is enough to denote and call one *a Daughter of Belial*, a very Child of the Devil, which the World (if it count it a Sin at all) counts it but a very venial ſin, a very pardonable ſin, a very very Peccadillo, a Sin juſt and no more; obſerve hence,

That

That the Judgement of the Saint, and the Judgement of the World, the Judgement of the Godly Religious Heart, and the Judgement of the Prophane heart, there is a great deal of difference between them in the matter of Judging about Good and Evil, Vertue and Vice.

That which the one accounts a very very little Sin, if a ſin at all, the other may count (as having a little better Eyes in his head than the bleer-eyed World) a very groſs, a very grievous, a very hainous Sin, a ſin enough to make one a very Son or Daughter of Belial. So Adultery, a ſin which I doubt the World accounts no ſuch great ſin; yet *Joſephs* Godly heart, what a great ſin made he of it! *How can I commit this great wickedneſs, and ſin againſt God?* So ſingle Fornication, a ſin much more made nothing of in the world, yet how does the Apoſtle *Pauls* Godly heart aggravate and ſet it forth for a moſt grievous Sin? being highly injurious to our own Body, to a Member of Chriſt, to a Temple of the Holy Ghoſt, *&c.* So Covetouſneſs, meer and bare and ſingle Covetouſneſs, ſo it be not attended with Injuſtice, *&c.* not ſo much as taken notice of to be a Sin in the world; and yet what a great ſin the ſame Apoſtles godly Heart took it for, you may know

by this, in that he can scarce mention it without setting this upon the head of it; *Covetousness which is Idolatry.* So contentious Wrangling and going to Law one with another, and not rather (if possible) labouring to end things by friendly Arbitration of honest men, that the world takes this for no sin, full Terms and crouded Courts shew: and yet what a scandalous and ungodly thing the Apostles godly Heart took this kind of Lawing for, you may know by his earnest reasoning against it for almost half a Chapter together, and then concluding thus; *Now therefore there is utterly a fault, &c.* Neither can any man say, that he spake onely against the Christians contentious Lawing before unjust and unbelieving Judges, for that is but onely a Circumstance aggravating their Law and wrangling, not the whole thing condemned by him, as appears *vers.* 6, 7. So Swearing, vain ordinary swearing, what Fault is it counted? And yet if the Apostle *James* his godly Heart had not taken it for a great sin, would he in such strange precise manner have forbid it? *But above all things, my Brethren, swear not,* &c. So *Ecclesiasticus,* (though no inspired man, yet no doubt an holy man,) what a great matter does his holy heart make of it, *Chap.* 23. 9, *&c.*

and

and 27. 14. So a little Pride of Heart, to be lifted up for any thing that we have, above what is meet, and to proceed perhaps to some outward Act expressing it, who counts of it as any great sin, or matter much to be repented of? Yet what a great sin *Davids* godly Heart when it awakened and came to it self, made of it, you may know by his Confession, and setting these two upon the head of it, *I have sinned greatly, I have done very foolishly.* An ordinary Heart would not have found any such great sin in a little Numbering the People, out of a little Pride and Conceitedness of heart for the Greatness of their Number; but *Davids* godly Heart thinks otherwise. So what a great Sin did the Apostle *Paul* think Bribery and Corruption to be, who rather than bribe *Felix* to procure Liberty to preach the Gospel, (for it cannot be said, it was because he was not *able*; for had he been but *willing*, the Christians no doubt, (sayes *Calvin*) would have made a Purse for him, and found him Money,) he would lie two full years in Prison to the prejudice of the Gospel: And yet what great sin is Bribery and Corruption made now adayes, though not to procure Liberty to preach the Gospel, (that they may do *Gratis* if they will,) but more 2 Sam. 24. 10.

basely to procure the Means and Maintenance of the Gospel. So what a great sin did *Austin* make that which ordinarily would be counted but a Boyes Trick; *sc.* Robbing of an Orchard, onely out of an humour and to do an ill turn, not so much for any love to the Fruit, for if a bit enter into his mouth, the prettiness of the Prank gave the taste and relish to it: *Austins Confess. 2, 4 &c.* Thus for Scripture-proof of the Point, great difference there is between the Judgement of the Saint and of the Worldling, and the Reason hereof (if we would know) may be double.

Condimentum ibi jucundus erat.

First, Because the meer Worldling or Unregenerate man sees not Sin and Vice in its own proper Colour, and true Nativeness of it, but onely in the Picture and Representation of it as 'twere, and therefore cannot know and acknowledge the true Ugliness and Loathsomness of it, so as he who sees it in the own proper Colour and true Nativeness of it: As he that sees the Picture of a Toad, cannot know and conceit the ugliness of that Creature so as he that sees the living thing crawling before his eyes. No marvel therefore if in this regard the Judgement of a Saint for a Sin and the true ugliness thereof, be far otherwise

wise from the Judgement of a Worldling, because the one hath enlightened Eyes to see the Sin in some sort in the own proper Colour and true Nativeness of it, the other glimmers but upon the Picture.

Whereof ye are now ashamed. Rom. 6.21.

Now that ye have enlightened Eyes to see the filthiness of them in the own proper Colour, *now* ashamed of them.

Secondly, The meer Worldling or unregenerate man, that which he sees of the Filthiness of Sin, he barely sees it, but he hath not within him an Antipathy and spirit of Hatred and Enmity against the Sin, but the Saint hath this Antipathy also, a spirit of Hatred within him against the Sin, and therefore thereby knowes more of the filthiness, true filthiness of Sin: As he knowes more of the uglines and filthiness of the forenamed Creature that hath a rising Antipathy or spirit of hatred against her, than he (if you can suppose any such) that hath no natural Antipathy, or rising hatred against that Creature. In Morals nothing helps Judgement more than Affection; Love and Sympathy will make a man see far into the Beauty and Amiableness of a thing truely amiable, and Hatred and Antipathy will likewise make a man see far into the contrary Hatefulness

fulneſs and Loathſomneſs of a thing truely hatefull: Nothing ſo amiable as Vertue, and there is nothing can ſee ſo far into this Amiableneſs of Vertue, as the true Love of Vertue; and nothing ſo hatefull as Vice, and nothing there is that can ſee ſo far into this hatefulneſs of Vice, as the true Hatred of Vice.

Uſe 1. Is there ſuch a broad difference often times between the Judgement of the Saint and the Judgement of the World in the matter of Good and Evil, Vertue and Vice, then, Firſt, for *Caution*, beware how the Courſe and Practice of the world preſcribe too much upon us in the matter of what is to be done or left undone: The Courſe and Practice of the World even going in Crowds and Droves together, is but an ill Ground to bear our ſelves upon; nay, rather, *Argumentum peſſimum Turba*: it is an Argument the thing is worſe, when all are for it. The beſt things do not pleaſe the moſt People: there is not ſuch an Happineſs allotted to Humane matters; Therefore, beware how the Courſe and Practice of the World preſcribe too much upon us: For why? the world practiſeth as it judgeth, and the world judgeth according to the

Non tam bene cum rebus humanis geritur ut meliora pluribus placeant. Sen.

the Power and Principle of Judging that is in it; but what other Power or Principle in it hath the world to judge by, but that which is called *the Spirit of the world*? Now the Spirit of the World is but an unfit thing to judge of the things of God by: what can blind men judge of Colours? but the world for many things of God is ſtark blind; and for other things very ſanded at leaſt, and but a meer porer. Now who would be any whit embo'dened to goe ſuch a way becauſe he ſees a Multitude of Blind men, or extream weak ſighted, to go ſtalking on confidently that way; To find out any thing, it matters not how many Blind men there are; ſo to find out the Truth, or right way in any thing, it matters not how many blind Porers there be about it.

1 Cor. 2. 12.

Eph. 4 17, 18, 19.

Ad aliquid inveniendum non prodeſt multitudo cæcorum: Aug.

Uſe 2. Is there ſuch a broad Difference, *&c.* then for *Direction* this may let us ſee who it is ſafeſt to reſort to for Ghoſtly Counſel and Advice, in matter of true Doubt and caſe of Conſcience; not unto thoſe that may ſeem yet to be men of the World, men unregenerate and unſanctified, though they be great Clerks, but rather unto the Saints, and thoſe that may ſeem

to

to have the Spirit of the Holy One within them, and to be taught with that Teaching which is called the *Unction of the Holy One*; *Ye have received an Unction from the Holy One*, &c. The Judgment of one of these in matter of true scruple and doubt of Conscience what is to be done or not done, especially if it be an experienced Saint that through longer Use hath his Senses exercised to discern between Good and Evil.

Heb. 5. 14.

The Judgement of such an one in matter of true Doubt and Scruple of Conscience, is worth the Judgement of a whole Colledge of Divines, bare Speculative Divines, that know deep Mysteries in the Theory, but are strangers from the Life and Power of Godliness, and want the Unction of the Holy One. A man of no good Conscience himself can hardly ever give good Counsel for a good Conscience, *especially* in more scrupulous and nice matters: Indeed in more general and gross matters they may hit it, but how fouly they may erre in more scrupulous and nice matters, the Fifth of *Matthew* shews; where the *Scribes* and *Pharisees*, (learned enough no doubt, but such as knew little of that Unction and Teaching of the Holy One,) for General matters they hit it, but

but for more Nice matters see Verses 21, 27, 31, 33, 38, 43.

Use 3. Is there such a broad Difference, *&c.* Then this may let us see a Reason why they think so strange, and wonder so at one anothers Courses: The Worldling thinks it strange that the Saint in many things does as he does, that he is so strait-laced, and can give himself no more Liberty in many things than he does: For Example, *They count it strange* (sayes the Apostle) *that ye run not with them to the same excess of riot.* 1 Pet. 4. And the Saint on the contrary thinks it as strange, that the Worldling does in many things as he does, that he is so loose laced, and gives himself that scope and liberty in many things as he does; that he can run, fearlesly run into that Excess of Riot, in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquettings, *&c.* Thus the Saint and the Worldling think strange at one anothers Courses; and no marvel, for they are of two different Judgements, they walk by two different Lights, they mind two different Ends, they heed two different kind of Dangers. Is it any wonder if one walking on in a green smooth Path not knowing of any danger in it, wonder at another that he shall see turn out of that

green, ſmooth, eaſie path, and ſee goe ſcrambling with much toil and pains in another, rugged, uneven, uneaſie way? or is it any wonder if this other that goes ſcrambling in the rugged, uneven, uneaſie way, becauſe he knowes the danger that is in the other way, wonder at him whom he ſees ſtalk ſo confidently on in the ſmooth and green way, wherein he knowes he will at laſt meet with ſuch danger? They have two different informed Judgements, and therefore think ſtrange one at anothers Courſes.

2 *Doct.* In that inſtead of ſaying, *Count not thine Handmaid a Drunkard, Hannah* barely ſayes not ſo, but points and paints, and paraphraſeth the Drunkard out with this Deſcription, *ſc.* To be a very Child of Belial; *Count not thine hand-maid a daughter of Belial.* Our Obſervation hence is this:

That a Drunkard, he or ſhe, is a very Son or Daughter of Belial; i. e. *of the Devil.*

Before we come to ſhew this, we will

Firſt of all explain the Phraſe.

Secondly, Enquire who he is whom we may conceive to be a Drunkard; for if to be a Drunkard be enough to denominate and make one a very Child of the Devil,

pity

pity it were to wrong any with that Name who deserve it not, and more pity not to let that man know his Name who deserves it, and who (if he knew) happily would be somewhat afraid to continue still in that state which denominates and makes him a very Child of the Devil.

For the first, what it is to be a Son or Daughter or Child of Belial, *i. e.* of the Devil, you may know by considering the contrary, *sc.* what it is to be a Child of God; to be a Childe of God, is in all conformable Holiness, Righteousness and Goodness so to resemble God himself, that we may seem to be begot of no other than of God himself; born of his very Seed, and bearing therefore his very Image, so that as the Father is, so are we: That this is to be a Child of God, you may know by these places, *Mat.* 5. 9, 45. *Luke* 6. 35. *Phil.* 2. 15. 1 *Joh.* 2. 29. and 3. 9. And so on the contrary, to be a Child of the Devil therefore is in all like conformable wickedness and ungodliness so to resemble the Devil himself, that for wickedness men may seem to be begot of no other than of the very wicked One, bred of his very Spawn, begot of his very Seed, bearing the very Image and Picture of the Father in the face, so that as the Father is, so in a great Re-

semblance are they: See for this *Joh.* 8. 44. *Acts* 13. 10. 1 *Joh.* 3. 8.

Now though all that in any great Conformableness resemble for wickedness the very wicked one, may be said to be the very Children of that wicked one the Devil; yet the Drunkard of all other, (especially the true true Drunkard indeed) is one even of his chopping Children, one of his very first-born ones, one of his white Sons, that he may stroke on the head as his best Darlings.

For the Second thing, Who he is whom we may conceive to be a Drunkard.

Ebrius & Ebriosus.

First, Distinguish between a Drunken man, and a Drunkard; *Ebrius* is he who once perhaps, or twice, or very rarely may trensgress in drink, as *Noah*, *Lot*, &c. But *Ebriosus* is he who ordinarily and usually does this: Now it is this latter who is properly called the Child of the Devil, and not the former; as he who by a fall or other accident should get a great Coule in his Forehead, which should stay with him only for a while; or as he who upon a sudden fit of the Convulsion should for a while writhe his Mouth awry: as neither of these could be said, because the one resembles him who naturally and constantly hath a great Bunch of

flesh

fleſh grow in his Forehead, and the other him who naturally and conſtantly hath a wry mouth, to be upon this reſemblance as 'twere their very Children; but only he who naturally and conſtantly ſhould have that Bunch of fleſh or wry Mouth, only he might be ſaid indeed in ſome ſort to be as 'twere that or that mans very Child: So he is not properly thereupon to be ſaid to be the Child of that wicked One, who wickedly, perhaps once or twice, or the like, may through accident tranſgreſs in Wine; but he who ordinarily and uſually does this, in an ordinary and uſual courſe of wickedneſs reſembling the wicked one: *He that committeth Sin is of the Devil.* That is habitually, and in a conſtant courſe.

Habitualiter & ex perpetua tenore.

1 Joh. 3. 8.

Secondly, Further, we muſt not only diſtinguiſh between a *drunken* man and a *drunkard*, but alſo diſtinguiſh of *Drunkards* themſelves; for Drunkards are not only they which are ſuch Sots that they would lie in the way till an Iron-bound Wain or Cart were driven over them, or the like, this is but the Statute-drunkard: But if we will weigh this Point by Scripture and good Reaſon, we ſhall ſee that

there are many others, who I doubt before God (who is the Author of all Scripture and good Reason,) shall never be able to claw it off, but that before him they are Drunkards, even true proper Drunkards.

Consider therefore whether that which I shall now say in this point, seem according to Scripture and good Reason; and if it do not, the Servants mistake can do you no harm, if you be sure you be clear in the Masters Books. But if it do seem to be according to Scripture and good Reason, think whether it be not fitter to clear the Books, than to quarrel only at him that shews the Debt. The Drunkard therefore I distinguish thus:

There is the *Drunkard drye*, and the *Drunkard wet*.

The *Drunkard drye* is he who because of his Body perhaps, or because of his Credit or the like, drinks it may be himself but *very very* little, so that there is no sensible Change or Alteration of the man, but yet he sits it out with Good Fellowes, as they call them, approving and delighting in their drunkenish good Fellowship and Excess: Now see whether the Books of God, *&c.* the Scripture and good Reason will quit this man from being a very Drunkard.

Does

Does not the Scripture make him to be in any thing as bad, (nay worse too) that takes pleasure in others that doe a sin, than him that does the sin himself? Rom. 1.32. *They do not onely do such things, but take pleasure in them that do them.* It seems to be made a greater sin to delight and take pleasure in others doing wickedly, than in some sort to do wickedly ones self: And the ground hereof is plain; because for them that do wickedly themselves, commonly they have some strong Lust tempting them thereto: but they who delight onely and take pleasure in other mens wickedness, not acting the same themselves; commonly it is because they have not the same strength of Lust tempting them thereto, but onely delight more simply in wickedness even for Wickedness sake it self, without the Pleasure attending it, which is the far greater degree of sin. And not by this Ground of *Scripture* onely, but by another of good Reason also may it appear that this *Drunkard dye* in Gods account shall goe for a true Drunkard; for that in Gods account shall every man goe for, which his Will and Mind is fully for, though one way or other he be held from the acting of it. God, as in Good, so in Evil accounts the Will for the Deed; and

therefore muſt needs account him for a true Drunkard, who what his Will is he ſhews plainly enough, by his taking pleaſure in them that act that wickedneſs, though himſelf becauſe of his Body, or his Credit, or the like, be held off from the acting of it. Thus the Old Bawd, whoſe Body is ſpent, and is no more for the acting of it her ſelf, yet is in Gods account as very a Whore all her life long, by her procuring, approving, and delighting in others Uncleanneſs, as in a manner the parties themſelves. Thus the Devil becauſe he is a Spirit, and no Body, he cannot act bodily Uncleanneſs it ſelf; yet Uncleanneſs and all other ſin is truly his in this regard, in regard of his procuring, delighting, and approving it in others: And thus the Drunkard *drye*, though he may come perhaps as ſober almoſt from the Ale-bench, as any true Workman from his Work-bench, as ſober from the Cellar as the Student from his Cell, yet in Gods account he may be a true Drunkard, and therefore a true Child of *Belial*.

Secondly, For the *Drunkard wet*, he is of two ſorts:

1. Either the *throughly ſteept*: Or,
2. The *lightly dipt*.

(1) The *throughly ſteep'd*, is the groſs, the beaſtly, the very Statute-drunkard; he that

that has ſo ſteept and ſoaked himſelf in Liquor, that he is become a very Sot and ſodden head, and hath none or very little Rule and Government of himſelf: This Drunkard is he whom the Prophet *Eſay* calls the *ſtaggering Drunkard*, ſtaggering in his own Vomit; The *reeling Drunkard*, the Drunkard overcome with wine, ſwallowed up with Wine, filling all Tables with vomit and filthineſs, *&c.* This is that Drunkard that hath ſo loſt Limbs and Senſes, that *Baſil* likens him to thoſe Idols of the Heathens that have Eyes and ſee not, Ears and hear not, Feet and walk not: This is that drunkard that hath ſo intoxicated his brain, ſo outed his Wits, ſo loſt for a time his Reaſon, that one well calls the Fit and Mood that now he is in, *a little voluntary Madneſs*; Let that Mood laſt but a few dayes, and you would not doubt but the man was mad: At preſent he is no leſs than mad, only it continues not ſo long. Now this is of all Drunkards the veryeſt Child of *Belial*, one of his beſt Bearns, one ſo juſt the Fathers ſon for univerſal reſemblance of wickedneſs,

Iſa. 19. 14. & 24. 20. & 28. 7, 8.

Nunquid de furore dubitabis, nunc quoque non eſt minor, ſed brevior. Sen. ep. 83.

neſs, that ſhould the Devil chooſe a Body wherein to act that univerſal wickedneſs which is in him, a body he could not chooſe fitter than this Drunkards body: This drunkard who but that he wants the Devils cloven Foot and his Horns, might ſeem not to be one of the Devils Elves only, but a grand Devil himſelf. But beſides this kind of Drunkard who is ſo throughly ſteept, ſo ſoaked in Liquor, that he ſweats wine, he rifts wine, touch and ſqueeze him never ſo little, you ſqueeze out wine.

Baſil.

(2) Beſides this, there is of *Drunkards wet* another Drunkard, *ſc.* He that is not ſo throughly ſteept, but *lightlier dipt*, he that is not ſo full in the midſt of the Clout as the former, but he is about the Clout; Aye, perhaps in a little nook and out-corner of it; and this is he who though he do not ordinarily drink till he be forth right intoxicated, till he reel, till he ſtagger, till he be overcome of Wine, till he be ſwallowed up of Wine, till he fill and file all with Vomit and filth, till in a word he be Statute-drunk; yet he is continually bibbing, continually ſucking, continually tipling and tip'ling, till he be (as they ſay) ſomewhat fine, ſomewhat brave, ſomewhat tipt, ſomewhat toucht, ſomewhat pratty, and many other

ſuch

such pratty Names, that the world calls these pratty Creatures by, rather than by the Name of Drunkards: But yet that they that ordinarily and continually almost are bibbing, and lapping, and drinking, and dudling more than is meet, though it be not to the outing of wits and losing of sence, that these in Gods and the Scripture account also are the true drunkards, consider hence,

First, The Drunkard and the Bibber, the Scripture uses indifferently and synonymously, the one for the other. *Joel* 1. 5. *Awake ye Drunkards, howl all ye Wine-bibbers.* Prov. 23. 20. 21.

Secondly, Because all sinfull excess in Scripture, condemned by Scripture, is referred to *Drunkenness*, that therefore which is sinfull Excess if habitually practised, makes a true Drunkard, though a qualified one somewhat, and not of the debauched and beastlier sort; but there is much sinfull Excess in drinking condemned in Scripture, which is not to the overturning of the Brain and depriving of the Sences; See *Esay* 5. 11, 12. 1 *Pet.* 4. 3. 1 *Tim.* 3. 8. *Tit.* 2. 3. *Given to much Wine.* οἴνῳ πολλῷ προσέχοντας, οἴνῳ πολλῷ δεδουλωμένας.

Thirdly, Because that liberal use of Wine

VVine or other ſtrong Drink, even unto ſome plain Alteration, though not Alienation of mind, to cheer up and alter, and exhilerate exceedingly the mind, though not to alienate and beſott it, ſuch liberal uſe of VVine, which at ſome times may be very lawfull, yet if it be uſed unſeaſonably and ordinarily, for ordinary ſenſual Pleaſure and delight, it is nothing in Scripture-account but meer Drunkenneſs: *Joſeph* to welcom his Brethren made them a Feaſt, and they drank and were merry with him. *Were merry with him*; were *drunk* with him, ſaith the *Hebrew*; *ſc.* drunk with him ſo largely till their minds were very much cheared, and altered, and exhilerated up, till they were very merry with him, till indeed they were ſomewhat pratty: So *give ſtrong drink to him that is ready to periſh*, &c. See *Neh.* 8. 10. Now this liberal uſe of VVine and ſtrong Drink, which in theſe caſes are lawfull enough, yet if it ſhould be unſeaſonably and ordinarily uſed for ordinary ſenſual pleaſure and delight, it would be nothing but meer Drunkenneſs; as appears by theſe Texts. *Bleſſed art thou, O Land when thy Princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.*

Gen. 43. 3. 4. *Et inebriati ſunt cum eo.* Vulg.

Pr. 31. 6, 7.

Eccleſ. 10. 7.

kenneſs. See *Iſa.*5.11. & 56.12. *Joel* 1.5. *Amos* 6.6.

Fourthly, It appears from the uſe of the word μεθυσθῶσι *Joh.* 2. 10. Compared with *Eph.* 5. 17. When men have well drank, and be not Drunk with wine; ſo the word μεθύει 1 Cor. 11. 21. *One is Drunken*; 1 Theſ. 5.7. *They that are Drunk are Drunk in the night.* Alſo it appears *à pari*, becauſe that which was Lawful for the Rich Glutton to have done without imputation of Gluttony at ſome time, becauſe he made an ordinary *Epicuriſh* practice of it to fare deliciouſly every day; that makes him generally to be termed (though not in the text, yet in all interpreters) the Rich Glutton: not that he glutted himſelf with that which was not Lawfull at any day, but which was not Lawful on every day.

Now theſe things being thus cleared, let us proceed to explain and ſhew the truth of the point, *ſc*: That the true and proper Drunkard in any of the forenamed kinds, is (though in regard of ſome of them more, in regard of ſome of them leſs) a true child of the Devil; and becauſe to be a child of the Devil was in ſuch conformableneſs of ſin and wickedneſs to reſemble the very wicked one, he might ſeem to be begot of no other than of Him: bred of his

very ſpawn, begot of his very ſeed, bearing the very image and picture of the Father, ill looking Father in the face as 'twere, and being the right Fathers ſon in all conformableneſs almoſt unto him up and down; becauſe this was to be a child of the Devil, therefore in regard of this great conformableneſs or likeneſs unto the Devil, let us demonſtrate the Drunkard to be the Devils very Child, the Elfe reſembling the Ouncell up and down.

Firſt therefore that Ouncell is a creature or Miſcreant rather, compoſed of all wickedneſs, and therefore called wickedneſs it ſelf, and the wicked one, *Eph.* 6. 12, 16. becauſe of that Maſs of univerſal wickedneſs that is in him. So the Ouncels Elfe, the Drunkard, is a Creature or Miſcreant rather compoſed alſo almoſt of all wickedneſs, no ſin or wickedneſs almoſt but his Miſcreant nature is for it. And therefore firſt in this regard, he is the right Ouncels Elfe, the Devil's Child, becauſe of this reſembling him in the Maſs of univerſall wickedneſs almoſt.

ὁ πονηρὸς
ἡ πονηρία

Secondly, we ſay in a more eſpeciall manner, that ſuch an one is right the Fathers Son, becauſe of reſembling him not only in a general likeneſs of his nature, but alſo

and

and more especially in some more speciall markes and properties; As that he hath just the fathers wrangling humour and proud spirit, &c. That he hath just the fathers stuttering speech, just his wry-mouth, the bunch of flesh just in the Forehead, the long stroak on the left cheek, the wart just under the chin, &c. We say in a more speciall manner, that such an one is right the Fathers Son, because of more special resembling him in some such more special markes and properties as these. And so we shall see in the second place that in a more special manner the Drunkard is right the Devils child, because of more special resembling him in some more special marks and properties of the Devil.

But first, that he is right the Devils Child, the Ouncels Elfe, because of resembling his nature in an universall Mass almost of wickedness, that look as the Devil is a Creature or Miscreant rather (for not his Creation, but his Fall and Mis-creation rather gave him that) a Miscreant composed of all wickedness, so the Drunkard, &c. And this we will shew by considering how manifoldly the Drunkard by reason of his Drunkenness sins against both Tables; for Drunkenness (as some think) is not specially forbid in any one of the ten

Commandments, because it is not the single breach of any one, but in effect the violation of all, being the Sluce as 'twere and Inlet to all other sins, so that Drukenness comprizes in it all sins; Therefore against the first Table consider these sins of the Drunkard by reason of his Drunkennesses (for it is μεθαι still the plural, to note the habit.

Ebrietas in se culpas complectitur omnes.

1. By reason thereof, a general Profaneness and Irreligiousness creeps upon his heart, to grow sottish of Religion and senseless, aye a very Scorner and Contemner of it; *They have left off to take heed unto the Lord, i. e.* they are grown generally profane and irreligious; and what is rendered immediately as the reason? *Hos.* 4. 10. 11. *Whoredome and Wine, and new Wine take away the heart*; *i. e.* makes them Sots and Senseless ones, Profanishly insensible of Religion. Nay this Wine and new Wine, this drinking of Liquor upon Liquor, it carries the parties in time even unto the Profaneness of Scorning and contemning of Religion. In the day of our King, the Princes have made him sick with Bottles of Wine, with Vessel after Vessel, Cup after Cup, and what then followes? He stretched out his hand with Scorners.

He

He became as one of them that made a mock and jeſt of all Religion, the word being the ſame uſed *Pſal.* 1. 1. And thoſe mockers *Jude* 18. are they that *walk after their own ungodly luſts*, that is, in the Pleaſures of the fleſh and *Epicuriſh* eating and drinking. And mark abroad in the world, who eſpecially are they that prophaniſhly make a mock of Religion and the Profeſſors thereof; Nick-naming them *Preciſians*, *Puritans*, *Separatiſts*, and many other ſuch names of ſcorn, (which neither Godlineſs would object, nor Wiſdom cares for maintaining being objected;) who I ſay are theſe eſpecially that thus do, but only theſe Senſual men carried after their ſenſual *Pleaſures and Delights*? *Jude* 19. Theſe are they οἱ ἀποδιορίζοντες who ſeparate not themſelves, but rather others in ſcornfully calling and accounting others *Separatiſts*, *Puritans*, and *Preciſians*, and many other ſuch odd names of Separatiſme and Singularity. Theſe are *dura verba* the hard Speeches, *Jude* 15.

Secondly, Another Sin againſt the firſt Table that Drunkenneſs (*i. e.* ordinary and habitual drinkings) are apt to breed in the parties, is *Atheiſme* and *Infidelity*; not to believe verily and indeed the truth of Chriſtian Faith, as the Reſurrection of

the Body, the Day of Judgement, the After-State of the Damned or Blessed Souls, &c. Nothing so apt to breed this Atheisme and Infidelity as Sensuality: *i. e.* giving a mans self over to these Sensual Pleasures and Delights. For whilst a man lives thus by Sense, he is spoiled and prejudiced against Faith; and nothing again so apt to increase this Sensuality as Atheism. Sensuality breeds Atheism, and Atheisme it then increaseth Sensuality. See both these from grounds of Scripture.

For the first, that this Sensuality breeds Atheism, Is not that for it in *Acts* 17. 18. in that when *Paul* Preached Christ and the Resurrection, who are they that opposed him? *Then certain Philosophers of the Epicureans, and of the Stoicks, encountered him,* &c. The *Epicureans*, the Sensual *Epicureans*, given over to these Sensual Pleasures, were the first that opposed the Doctrine of Jesus and the Resurrection. So the Apostle brings in those Sensual men *walking in Lasciviousness, Lusts, Excess of Wine, Revellings, Drinkings* &c. 1 Pet. 4 3 4. Brings in them thinking it strange that Believers run not with them to the same excess of Riot. And why think they it strange that Believers run not with them, to the same Sensuality? *sc.* because their Sensuality will

will not let them see that which the Believer sees; *sc.* that for those things they shall one day give account to him who is ready to judge both Quick and Dead. So those Scoffers walking after their own Lusts, Sensual Lusts, are those who are brought in Atheistically saying *where is the promise of his coming*, 2 Pet. 3. 4. And though some that cheer up themselves in a Sensual Epicurisme of Riotous Eating and Drinking, may retain yet the Profession of Faith, yet how perilous this Sensual Epicurisme is, to Rob and Bereave them of the power of Faith, that Sensual Epicures case shewes *Luke* 16. who living in such Sensuality, counted those sensual good things to be his chief good things; *ver.* 25. he had no thoughts of Heaven or Hell: a secret heart-Atheist he was, see *ver.* 30. 31. This Sensuality how apt is it to breed Atheisme!

2. Atheism is then apt to increase Sensuality, *Let us eat and drink for to morrow we shall dye*, 1 Cor. 15. 32. *sc.* dye so as we look for no Resurrection, for it is spoken in the name of those who believed not the Resurrection; and therefore no marvel, if they should give themselves over to Sensuality of all intemperate and riotous Eating and Drinking. So they, *Wisd.* 2.

We

We are born at all adventure, &c. Come on therefore let us enjoy the good things that are present, &c.

Thirdly, Another sin against the first Table is grosse Unteachableness, or Contempt of Gods Word. *Whom shall he teach knowledge?* &c. *Isa.* 28. 8, 9. having begun the Chapter with an invective against Pride and Drunkenness, and the verse next before, *All Tables are full of Vomit*, &c. *Whom shall he teach knowledge?* such uncapable sots were not fit for it; new weaned Children will understand as much as they: so *they go into captivity, because they have no knowledge*, Isa. 5. 11, 12, 13. and that they are such sots without knowledge, the former verses seem to intimate, that it arises from their Drunkenish humour.

Fourthly, Another sin against the first Table is great Security, and inconsideration or contempt of Gods Judgements. And in that day, *sc.* in that day that God as an offended God began to reveal his Judgements from Heaven against them; Isa. 22. 12. *In that day did the Lord God of Hosts call to weeping*, &c. *but behold drinking wine*, &c. and what a great sin this grosse inconsideration and contempt of Gods Judgements is, the next verse shewes: *Surely this iniquity shall not be purged from*

you till you dye. So what but Drinking wine in Bowles, and other such like sensuality reckoned up there, is intimated that made them put far from them the evil day; *i.e.* made them never reckon and consider (or which is worse) contemn Gods Judgements. And in particular this makes men senseless and inconsiderate of the last Judgement; so that servant who shall begin to eat and drink with the drunken, the Lord of that Servant shall come in a day when he looketh not for him, &c. his drunkenishnes shall cast him into a deep sleep, and inconsideration of the day of Judgement, so that it shall take him tardy, coming upon him never lookt for, *Luk.* 21.34.

Fifthly, Another sin against the first Table is Idolatry, either that Idolatry to make ones Belly ones God; *whose God is their belly whose glory is in their shame* &c. Phil. 3.19. What but a very god does the Glutton and the Drunkard make their bellies? continually serving this God with continual meat-offerings and drink offerings, and that of the best, of the fattest of the one, and of the sweetest of the other; either therefore this Idolatry or that also which is gross and direct Idolatry; to that also does this drunkenish sensuality expose men. *Exod.* 32 6. *They sate down to eat and to drink*

drink and rose up to play; *&c.* in honour of that Idol the Golden Calf, to sing and dance before it, as *David* before the Ark; so, *who look to other Gods and love flagons of wine*, Hos. 3. 1. And they drank wine, *i.e.* healthed and caroused it apace: and what then follows? and praised the gods of Gold. And what is that which ushers in, and makes way for all those abominable Idolatries? what but *Lasciviousness, Lusts, excess of Wine*, &c. 1 Pet. 4. 3. The sensual man that once hath made his belly his God, will soon be apt to make a stock or a stone his God, and to fall into all abominable Idolatries; and the Prophet *Hosea* gives us to guess at the reason, when he sayes *wine, and new wine take away the heart*, makes men sots: and then presently adds, *My People ask councel at their stocks, and their staff declareth unto them*, Hos. 4. 11, 12. And if this sin guide or rather misguide so into Idolatry, being so apt to make way for it; what do we think of this age, this Voluptuous Sensual age? If some son of *Nebat* should set up the golden calf again, which the Zealous *Moses's* heretofore have stamped to powder; would not many of them think we be ready to sit down to eat and drink and rise up to play? be ready to cry, great is *Diana*, not of *E-*

phesus

phesus but of *Rome*; when wine and new wine have taken away their hearts.

Sixthly, Another sin against the first Table is dishonouring God in the profanation of his name. Holy and Reverent (saies the Psalmist) is thy name, but how unholily and irreverently these men use Gods name, in all horrible and abominable swearing; I appeal unto them who more ordinarily may be in the company of this Hellish crue than I thank God I my self am; speak if every third word almost that these stutterers, these stammerers can get forth be not an Oath, a bloody Oath; surely if the talk of him that swears much, maketh the hair stand upright; it is especially the talk of the Pot-swearer, that swears in the midst of his Pots and Cups. What vollies of Oaths, thumping Oaths does he then discharge and let fly against the face of Heaven? What peals and changes of Oaths does he ring, in the eares of God and man? What Creatures of God are there, what Attributes of God, what Titles of God, what Parts of God, Body, Blood, Wounds, Heart, &c. but he swears them almost over and over again? Surely such a notable swearer is this pot-swearer, that were I to choose a villain to swear for my life, I would choose no other than this pot-swe-

er; this pot-swearer, whose oathes, bloody oathes are so great and many, ordinarily in the midst of his pots and cups, that were one but by with pen and ink to note them down and present them to him again in his sober Mood, I am perswaded there are not many of these villaines but in their sober Moods they would be somewhat feared and half afraid to read over the note of the fearful oathes that they swore in their unsober and drunkenish Moods. And the reason why this vice of drunkenness drawes unto such profanation of Gods name, in all irreverent intemperate swearing, is, because it first makes the heart sottish and senseless of God and the awful Majesty of God, and no marvel if when the heart is grown prophane, the tongue grow prophane too; no marvel if when the heart is not awed with any due reverence of God, the tongue want this due reverence too.

Seventhly, Another sin against the first Table is dishonouring God in the prophanation of his Sabbath and Worship. Who are such prophaners of Gods Sabbaths, and neglecters or irreverent performers of of his Worship as these sons of *Belial*? this needs not be proved out of Pulpits, Church-wardens and Constables and other officers

Officers if they would but now and then see a search made into blind Ale-houses, would make this plain enough. How many do we think they might find, instead of learning sobriety in the Church of God, practising intemperance in those Sties and Chappels of the Devil! How many instead of coming hither to Wisdomes house, to eat of the Bread and drink of the Wine that she hath mingled; *Come eat of my Bread, &c.* Prov. 9. 5. sit there in those houses of folly and madness, with no other text than that in their mouthes; *Isa.* 56. 12. *Come let us fetch wine, let us fill our selves with strong drink, and to morrow shall be as this day, and much more abundant!* But if Churchwardens and Officers will not by their pains help to prove this truth, these men they bewray themselves. They that are in Authority know, or may know and observe, that of all Brables almost that for meer matter of peace come before them, two parts of three arise from drink; and of those, more than two parts in three from that Excess in drink, which is either on Market-dayes or Sabbath-dayes. Who greater Profaners therefore of Gods Sabbaths and Neglecters of his Worship than these kind of men? Or if they seem not altogether to Neglect it, yet who more ir-

reverent performers of it when they come to Church? Either they come somewhat touch't and half pratty to the Church, and so are fitter for two houres sleep than one hours Sermon; fitter for a Pillow to lay their ear to that, than a Preacher to lend an ear to him: Or if for a Preacher, it must be some of those that sowe pillows under all Elbowes, *Ezek.* 13. 18. Or else if they come sober to Church, yet as the Sow dreams of her draffe, so they of their drink; and they think all time tedious till they be removed from the Church-bench to the Ale-bench; and till Gods door is shut, that the Devils blind wickets may the more freely open; and so if *Sabbatum* come of *Sabbas* a name of *Bacchus*, they are the best *Sabbatizers*.

Plutarch.

Eightly, Another sin against the first Table, is Dishonouring God in the abuse of his Creatures. Judge but in your selves whether ye can think that God hath made his Creatures to be vainly, and contemptuously used to Riot and Excess. Will not a wise Father when he sees his Son play the vain wanton with his meat, stuffing and cramming himself unnecessarily with it; or when he sees him playing the like vain wanton with his drink, bibbing unnecessarily, or only to squirt or sputter it out again,

again, will he not be offended? and pluck the good meat out of his mouth, and the good drink from his Nose, as knowing they are too good to be so vainly abused by him? will not a wise Father do this? and will not the wise God, the Father of all Living much more be offended; and take it ill then that his good Creatures should be so abused unto such vanity and excess? His good Creatures that how many Hungry and Thirsty Saints souls might be refreshed, by that which their intemperancies vainly and contemptuously abuse? Does not the Guests abusing of their entertainment, as if after they had eaten a while so much as was sufficient, and drank a while so much as was needful, they should cast the rest of their meat to Dogs, or trample it under foot; and give the rest of their drink to the Swine, or pour it down Channel: Does not this redound to the Hosts or Inviters dishonour? well, better were it that men should cast the superfluity of their Basket and store to the very Dogs or trample it under foot; better also they should give the superfluity of their Vessel and Cup runing over, to the very Swine, or pour it down channel, than vainly and unecessarily abuse the same unto surfeiting and drunkenness, the former way it did not that good it

should, the latter way it did harme; must not then our abusing Gods entertainment unto such perversnes and vanity of Riot and Drunkennes, must it not highly redound to our Hosts or Entertainers dishonour?

Ninthly, Another sin against the first Table is abusing our selves and our own Bodies, and that these three wayes.

1. As we are the image of God.
2. As our Bodies are the Members of Christ.
3. As they are the Temple of the Holy Ghost.

First, As we are the Image of God. Man is the Image of God many wayes.

1. In regard of a Divine Majesty and Statelines above all other Creatures, even of Body and outward person; a kind of Divine Majesty above all other creatures, and awfull to all other creatures, being even enstamped upon the Body and outward person of man; but when the drunkard Swine-like lies wallowing in his own filth, or sprawling in his own vomit, or by his continual drinkings hath deformedhi s Body, and made it more like a monster through deformities than like a man; where is

is then any of this divine ſtatelineſs and majeſty, even in his body and outward perſon above all other creatures?

2. Man is the Image of God in regard of Soveraignty, of Rule and Dominion; that as God is ſimply Soveraign in regard of Rule and Dominion over all things, ſo he made man as it were a petty God, putting all things in ſubjection under his feet: but when the Drunkard is laid under foot himſelf, for all the Creatures that will to trample upon him, when he cannot well rule one member of his own Body, or paſſion of his own mind, where does any Soveraignty of this divine-like Rule and dominion appear? if I would ſee the very image, not of the Lord, but of a very vaſſal and abject ſlave, not fit to govern the verieſt dumb Creature, even the ſillieſt of them that goes on all four; I could not ſee it more lively than in the Drunkard.

3. Man is the Image of God in regard of a Divine like reaſon and underſtanding wherein he excels all other creatures; but when the drink is in and wit out, as they ſay, when that intoxicating thing hath bereaved him of wit and underſtanding, (as young *Cyrus* thought it was plain *Toxicum* poiſon, it bereaved them ſo of ſenſe and underſtanding;) when it is thus with man

where is any divine like Reason and Understanding in him? how is he in this case the image of God, and not rather the image of an Ass, a blockish Ass?

4. Man is the image of God in regard of a Divine-like Holy and Pure Nature; but when such a deal of impurity and nastiness doth appear even in the outward man, much more when the Drunkards heart by reason of drunkenness is nothing but a cage of unclean and wicked thoughts, where is then this Divine-like holy and pure nature? and how is he then the image of God, that Pure and Holy Spirit; and not rather the image of him who is that Unclean and Wicked Spirit?

Secondly, By Drunkenness we dishonour God, in abusing our Bodies which are the Members of Christ. *Know ye not* (saies the Apostle, speaking of one special sin of the Body, *sc.* Fornication) *that our Bodies are the Members of Christ? shall I then take the Members of Christ, &c.* So for Drunkenness another special sin of the Body we may say; Know ye not, &c. Shall we then take the Members of Christ, the Pattern of all sobriety, and make them the members of *Bacchus* that drunken god; of Hog and Sow, those swilling Creatures? Surely God forbid. Would

not

not the King take it indignly as a dishonour to him, if one of you should hang out his Picture, one part whereof should have the member of this Monster, another of that? Shall not Christ much more take it indignly as a dishonour to him, if they that would go for members of Christ, appear rather to be members of Hog and Sow those swilling and drunken creatures? Who could well endure it that Christs very picture should be so dishonourably painted? How should he then well endure it that his very body should be thought to be made up of such dishonourable members?

Thirdly, By Drunkenness we dishonour God in abusing our Bodies as they are the Temples of the Holy Ghost; *Know ye not* (sayes the Apostle, speaking against the fore-named vice of the Body, *&c.* Fornication) that your Bodies are the Temples of the Holy-Ghost, and therefore as he intimates should be kept in all honour and holiness, free from such a filthy defiling sin as Fornication. So for Drunkenness, *Know ye not that our bodies are Temples, &c?* Were it not an odious thing if the Drunkard should come and lay his filthy stomach in the Temple of God? Filthiness and Nastiness does not become the very material Temples of God, how much more odious

dious and dishonourable a thing is it that by his beastly drunkenness he so defiles the living Temple of God? for not that which comes out (that I may invert our Saviours speech) does so defile the material Temple, as that which goes into the Drunkards Belly defiles the living Temple; And what sayes the Apostle? *If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are.* 1 Cor. 3. 16, 17.

For sins against the second Table, which the Drunkard by reason of his Drunkenness is subject and very incident unto; consider these.

First, Against the fifth Commandement, *Honour thy Father, &c.* Wherein are set down the duties of Children to Parents, and Parents to Children, and in generall of all Inferiours to Superiours, and Superiours to Inferiours, against this commandement how the Drunkard by reason of his drunkennesses sins it is plain.

1. How disobedient, incorrigibly disobedient does this make Children to parents, that they will not be admonished, nor hear the voice of Father, or voice of Mother which, what a dishonour is it to them? In *Deut.* 21. 20. The disobedient son is brought in, or rather brought forth to be

stoned

ſtoned for his incorrigible diſobedience, and what is alledged for the ground of his diſobedience? *He is a Glutton and a Drunkard*: For this is not added as a part for which he was ſtoned, that was his contumacy and diſobedience. *v.* 18. *If a man have a Stubborn and Rebellious ſon, &c.* Perhaps alſo the Wiſe man would intimate this, when preſently after he had ſaid *Be not among Wine-bibbers, &c*, He addes. *Hearken unto thy Father that begat thee, and deſpiſe not thy Mother when ſhe is old*, Prov. 23.20,21,22.

As if he would intimate thus much, that if he ſhould ordinarily be among wine-bibbers and ſo turn drunkard, he would ſoon grow heedleſs of hearkening to his Father that begat him, or of deſpiſing his Mother when ſhe is old; and to ſay no more of this, How diſ-obedient this vice makes Children to Parents, many a Parents bleeding heart will witneſs it without any further proof; who to no ſmall grief of their hearts know how heady and unruly this heady and unruly drink have made their own children unto them. *Not accuſed of riot*; And what immediately followes? *not unruly*, Tit. 1. 6.

Secondly,

Secondly, This Vice makes Parents wrong their Children too; wrong them

1. In Transfusing and Propagating oftentimes unto them this Drunken vice. There are two sins, *sc.* Drunkenness and Whoredome, which being more properly sins of the Body, are by Bodily propagation derived from Parents to their Children.

The Drunken Father seldom begets a Sober Son, nor the Drabbing Mother a Chast Daughter; but as the Mother is, so is the Daughter, as is the Father so is the Son. This the Philosopher intimated when he saw a young man much in drink; *Thy Father surely* (sayes he) *begot thee being in drink.* And perhaps also (besides a mystical Reason) this natural Reason may be aimed at by the Angel, why he would not have *Manoah* (being to bear *Sampson*) drink all that time either wine or strong drink, *Judg.*13.7. *Behold thou shalt conceive and bear a Son, but drink no wine or strong drink, &c.*

2. Again this Vice makes Parents exceedingly wrong their Children by their Drunken Example. Example easily smites, but especially Domestick and House-Example, and especially of Parents; how can they ever rightly hate and abhor that Vice;

Vice when from the very first they see it in those whom they must needs love so dearly? How should they ever prove patterns of Sobriety abroad, when they are before corrupted so with such ill Patterns and Examples of Drunkenness at home.

3. Again this Vice oftentimes makes Parents exceedingly wrong their Children in the point of Good Education and providing for them, how wickedly careless and improvident does this make many how their Children are brought up and how provided for. Indeed I will not deny but some kind of Drunkards there are (*sc.* The Mungrell or Compounded Drunkards, who are not pure Drunkards, but make their Drunkenness serve their Covetousness; they make the best bargains and strike up the best matches in their pots) I will not deny but these Mungrell Compounded Drunkards may be provident enough for their Children; but the pure Drunkard how careless commonly is he, how Children are brought up and how provided for? So he may have drink he cares not though they want bread; so he may sing and whistle on the Ale-bench, he cares not though they cry and go and whistle it on the Beggars-bench. And as Drunkenness thus is apt to overturn the Duties of

Child

dren to Parents, *& e contra*, so likewise of all inferiours to Superiours, *& e contra*; of Subjects to Magistrates who are civill Fathers; of People to Ministers, who are Ghostly Fathers, *& e contra*.

Of Subjects to Magistrates. The men of *Sechem* having gathered their Vineyards, and trod their Grapes, and making Merry *Judg.* 9. *They eat and drank*; and what then? *and cursed* Abimelech. So he that wrote that wine is the strongest, 1 *Esdras* 3. 21. Among other reasons to prove it, this is one, *It maketh every heart rich*, *i.e.* brave, brisk, flush, gallant, &c. and what then? *So that a man remembereth neither King nor Governour, and causeth to speak all things by Talents*; that is, Huge and Mighty and Big swelling words, words of great contempt and dis-respect; vilifying and making clouts of men in Authority: So on the contrary this makes Magistrates fail in their duties, it makes him that bears the sword that he can sometimes put no great difference between the innocent and the offender, and so makes him erre in Judgement. *It is not for Kings, O* Lemuel, *to drink wine, nor for Princes strong drink, least they drink and forget the Law, and pervert the judgement of any of the afflicted*, Prov. 31. 4, 5. And hereupon is that

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Wo, and that Bleſſing, *Eccl.* 16. 17. *Wo to the O Land when thy King is a Child, and thy Princes eat in the Morning; Bleſſed art thou O Land, &c.* And after the Prophet *Iſaiah* had ſaid, *Wo unto them that are mighty to drink wine,* Iſa. 5. 22. 23. what immediately follows? *Which juſtifie the wicked for a reward, &c.* it makes Magiſtrates fail in their Duties. And whereas one ſpecial thing of a Magiſtrate is to reform abuſes, and one ſpecial abuſe, the ground and make-way for many others is Drunkenneſs; If the Magiſtrate himſelf be much guilty this way, how ſhall he ever be hoped to do any great good in reforming this abuſe? will not his own conſcious ſelf-condemning heart ſhut his eye that he will not ſee, ſtop his mouth that he dares not ſay, and dry up and wither his hand, that hand that ſhould execute juſtice, that he dares not do or act much againſt offenders this way? Is not that a very natural ground to take off any from proceeding in Judgement againſt another; That which took off *Judah* from proceeding in judgement againſt *Tamar*, to burn her with fire as a Whore, *She is more righteous than I?* But if an offending Magiſtrate ſhould notwithſtanding proceed to puniſh offenders in the ſame kind, what hope that he

should succeed, that he should do any good thereby? is it not natural for every one with great indignation and rising stomach to say, Physitian, first heal thy self, first search thine own wound, Launce thine own sore; *and who art thou that Judgest another and doest the same things?* Rom. 2. 1. and thou that sayest a man should not steal, dost thou steal? thou that punishest another, dost thou Transgress? thou that for drunkenness settest others by the heels, dost thou through drunkenness trip up thy own heels? and therefore though such an one should proceed to punish offenders, what hope he should succeed? and therefore as the wise Emperour said in the Council of *Constance*, when they would have begun reformation with the poor *Franciscans* and *Minorites*, *Nay you will never do good*, (says he) *unless reformation be begun* a Majoritis. So for this vice of Drunkenness, unless reformation be begun *a Majoritis*, from Mayors, Aldermen, Burgesses, men in Authority, &c. There can never be expected any kindly Reformation in the Minorites and Inferiours. Again for them that are Ghostly Superiours and Inferiours, Pastors and People, this sin makes them fail in their Duties one to another, It is a great indan-

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gering

gering occasion to make the Pastours fail in their Duty. Does not the wisdome of God intimate this by that precept given to *Aaron*? Levit. 10. 9. *Do not drink wine or strong drink.* And does not the Prophet *Isaiah* plainly touch upon it as the cause of Pastors and Prophets failing in their Office and Duty? *Isaiah* 28. *They have erred through wine, the Priest and the Prophet have erred through strong drink, &c.* And what especially but this, does the Apostle aim at, in requiring so expressly that a Bishop or Minister should not be given to much wine? 1 *Tim.* 3. 3. One that uses to be overseen in drink, *Tit.* 1. 3. πάροινος He that uses to be overseen this way, will never be a good ἐπίσκοπος overseer in the Apostle *Pauls* sence. And for the People, instead of their honouring their Godly and Painfull ministers (or hold such in reputation) what contempt does this ἀτιμία cause towards their Persons? *Phil.* 2. 19. It is the most likely that those contemners of the Apostle *Paul*, for a meer Babler, *What will this Babler say? Acts* 17. 18. that they were of the Sect of those sensual *Epicureans* who place their chief felicity in sensual eating and drinking, mentioned in the same verse. And the carping

scoffing Butcher of *Hasting sfield* goes not I doubt alone, who having heard the Minister inveigh against Drunkenness, afterwards at his cups fell a jesting and scoffing at the *Puritan* Minister and his Sermons; I doubt I say he goes not alone, but hath Butchers, and better men too, too many, sharing with him in his sin, though perhaps they partake not with him presently in the same Temporal Judgement: for as that Profane, Scoffing wretch (sayes my Author) was drinking, the drink or somewhat in it quackled him, and stuck so in his Throat that it would neither up nor down but presently strangled him.

Secondly, Against the next Commandement, *Thou shalt not kill.* Wherein is Commanded all things that make for the Life, Safety, and Bodily welfare of our Neighbour. Against this the Drunkard by reason of his Drunkenness sins these wayes.

1. Directly, by falling into quarrels and bloody frayes oftentimes by reason of this Sin. *Wine is a mocker* (sayes the wise man) *Prov.* 20. 1. *i.e.* makes them that are given to it mock and abuse one another; and what then thereupon followes? *strong drink is raging*; *sc.* breeds tumults and frayes.

frayes. And *Prov.* 23. 29. *who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of Eyes? They that tarry long at the Wine, &c.* And it was not for nought that the Apostle sayes, *Not given to wine, no striker, Titus* 1. 7. He that is once given to much wine, it is hazard if he be not a striker, a quarreller and a brabler too.

tumultuosa ebrietas Valg.

2. Against this, *Thou shalt not kill*; the Drunkards drunkennesse causes him to offend, because it disposeth him to all cruelty of Oppression, which is a bloody sin: and none commonly so bloody this way, to suck the blood of the poor by all kind of Oppressions, as they that are sucking the blood of the grape. A voluptuous sensual life spoiles them of all right sence of others miseries: and whilst through this sensuality the blood runs full in their own veins, they are insensible of the littleness of the blood left through their Oppressions in the poor mans veins. *Hear this word ye kine of Bashan, which crush the needy, which say to their Masters come and let us fill drink*, Amos 4. 1. And those heads of *Jacob*, and Princes of the House of Israel, that were such cruel Oppressors, *Plucking off the skin*

from off the Poor, &c. Micah 3. 3. The Prophet seems to intimate that they were Sensual, voluptuous men, given to wine and strong drink, *Chap.* 2. 11. Woe to her that is Filthy, or Gluttonous; made only for sensuality and *Epicurisme* of Eating and Drinking, like the Craw, the Birds Craw: and what then follows? *To the Oppressing City,* Zeph. 3. 1. & 2. 11. Thus a second way.

Heb. *Craw.*

3. Against this, *Thou shalt not kill,* the Drunkards drunkennesse causeth him to offend, because it disposeth and hardeneth his bowels to great unmercifulnes towards the poor, letting them almost rather perish then relieving him in his wants; There are none commonly so unsensible of the empty and yearning bowels of others, as they that have their own bowels oppressed and surcharged still with surplussage and abundance of meats and drinkes; do not these examples make this good.

1. Of *Nabal,* who being as appears *v.* 36. a sensual man, given to sensuality of meat and drink, was insensible of *Davids* and his companions miseries, rating his servants with foul words, *Who is David? &c.* 1 Samuel 25. 10 sent them away empty.

2. The

2. The Example of *Sodom*, Ezek. 16. 49. where fulneſs of Bread (whereby fulneſs of drink alſo is ſtill underſtood) is intimated as the cauſe why ſhe did not as it follows, *i. e ſtrengthen the hands of the poor and needy.*

3. The Example of him who faring deliciouſly every day, he and his ſervants living in ſuch ſenſuality were inſenſible of poor *Lazarus* his miſery lying at his gate and ready to dye of Hunger as it is likely he afterwards did, *Luke* 16. 19. ευφραινόμενος λαμπρως.

4. Againſt this, *Thou ſhalt not kill*, The Drunkards drunkenneſſe cauſeth him to offend; becauſe it taketh away brotherly compaſſions and fellow-feeling of others miſeries. Others that are perhaps in Bondage, in Captivities, in hard uſage under the Enemy, whoſe cauſe lies a bleeding, whoſe ſouls a languiſhing, and whoſe necks on the very block; and to want compaſſions and fellow-feeling in this kind, is a kind of bloodineſs and killing cruelty; but drunkenneſs and ſenſuality, nothing apter than it to breed the ſame. The King and *Haman* ſate down to drink, but the City *Shuſhan* was perplexed, *Eſther* 3. This ſitting down to drink, to drink ſenſually and voluptuouſly made the King and *Haman*

man insensible of the poor *Jews* misery and great perplexity they were in. So what made those that were at ease in *Zion* and secure in the mountain of *Samaria*, what made them so insensible of the affliction of *Joseph*; *i.e.* of part of their Brethren whose habitations were laid waste by the Enemy, and they Captives and Fugitives in other Countries; why what sayes the immediate foregoing words? *They drank wine in bowls*, Amos 6. 6. And when our Brethren beyond the Seas are now and have been a long time in the like misery, their cause lying a bleeding, their souls a languishing, their necks laid on the very block, they some of them poor Captives and Fugitives into other lands; what makes us generally so insensible of their misery? why surely because we live at ease in *Zion*, eating the Lambs out of the flock, and Calves out of the stall, and drinking wine in bowles, and anointing our selves with chief Ointments and therefore are we not grieved for the affliction of *Joseph*.

5. Against this, *Thou shalt not kill*; The Drunkards drunkennesse causeth him to offend, because it is apt to breed another killing cruelty, *&c.* wicked oppressing the poorer sort in Judgement; which whoso does is a man of blood, and thereby hath his

his hands in blood; *Ye have condemned and killed the just, &c.* he whose cause was just, him have ye in wrong Judgement condemned, and so killed; him, not in person but in estate, undoing him by wrong judgment, *and he does not resist you, James* 5. 5, 6. And who are they that thus do? *ye have lived in Pleasure on Earth.* So for a Parallel place; *Amos* 2. 8. *They drink the wine of the Condemned in the house of their God. i. e.* They condemned not in their Persons but their Estates, by wrong judgement. And besides this killing of others thus by drunkenness, I might shew also how the Drunkard hath often hands (by reason of that vice) in his own Blood; and that not only in regard of break-necks, and other fatal mishaps that befall him often in his drunken Mood; but also in regard of filling his body commonly with Death-hasting sicknesses and diseases, through his intemperances and disorders. These men though they pretend Healths, Healths, yet who commonly after a while (except it be in some special Iron-sides) hath such diseased bodies, and so full of infirmities as they? and those very Iron sides that last a reasonable time notwithstanding all their distempers, had they lived temperately like other men, might in all likelihood have sur-

ſurvived and far outlived other men, and therefore that which the Pſalmiſt ſayes, *That the blood-thirſty man ſhall not live out half his dayes*, may as well be ſaid of him that ſucks the blood of the Vine, as of him that thirſts for the blood of the vein, that neither of them commonly ſhall live out their full dayes.

Thirdly. Againſt the next Commandement, *Thou ſhalt not commit Adultery*; Wherein is forbidden all Luſts of uncleanneſs; and poſſeſſing our Veſſels in Sanctification and Honour required at our hands: Againſt this how the Drunkard by reaſon of his Drunkenneſſes is apt, and very apt to ſin, there needs no proving of it.

1. Experience is for it. Where almoſt is the party who is noted for one of theſe vices, that is not noted for the other alſo? Where the party that is noted for a man of luſt, but he is noted for a man of drink too? and it will go prattily the other way too, where almoſt is the party that is noted of intemperance in Drink, but he is noted of intemperance in Luſt too? and no marvel, for

2. Reaſon is for this. Reaſon that intemperance in drink ſhould breed intemperance

rance in lust too, for intemperate drinking (especially of strong and stirring drinkes) must needs make the body rank and redundant, and full of superfluous stirring spirits and humours, which in an healthy body must needs seek some purging and evacuation; and therefore make such a body nothing but a very seminary of lust; the belly that works and boiles with wines and inflaming drinks soon foams and froths into spumie Lust. And therefore I am more than half of that Fathers mind; I will never think a drunkard to be a chaste man for though he may be sometimes free from the act, yet he hath alwayes with him the *incentive*, the matter, the provocation to Lust. And as Experience and Reason, so

Venter mero æstuans citò despumat in libidinem. Hierom.

Nunquam ego ebrium castum putabo.

3. Scripture; how plain is it for this same truth too; after looking *upon the wine when it is Red*, follows next verse but one, *looking upon the strange woman*, Prov. 23. 31, 33. And what does the Apostle make to usher in Chambering and Wantonness, but Rioting and Drunkenness? If Rioting and drunkenness go before, in all likelihood Chambering and Wantonness will follow.

And

and therefore *David*, what art or trick did he use, the likeliest as in his Judgement to make *Uriah* go and lie with his wife? why he made him drunk, 2 *Sam.* 11. 13. And Lots Daughters that they might preserve seed of their Father, made their Father drunk. They remembred what the *Sodomites* practised, a People of all unbridled Lust and uncleanness; *&c.* Fulness of bread, whereby fulness of drink is understood also; and therefore they doubted not if the *Sodomites* drunkenness went before, the *Sodomites* Lust would follow after.

Eph. 5. 18. *Jer.* 5. 7. *Ezek.* 16. 49. 2 *Pet.* 2. 13. 14.

Fourthly, Against the next Commandement, *Thou shalt not steal*; The Drunkard by reason of his Drunkennesses sins,

1. By stealing from the State and Common-wealth. For the glutton and the drunkard are very State-Robbers, impoverishing the State, and Robbing as it were from the Common store, and causing (through their Riots and Excess) Dearths and Famines; but for these State-Robbers the common-wealth would commonly have wealth and store enough for supply and nourishment of all; these are like the drone Bees that getting into the Hive over-eat themselves

ſelves, and ſtarve the other Bees before the winter be over: but for theſe over-eaters, theſe belly-burſten drones that ſteal from the reſt, there would be meat enough for the whole Hive.

2. They ſteal from the poor. That which their intemperance and bellyburſtenſhip drinks and devours, how many hungry and thirſty Souls of the needy would it have refreſhed, aye and by due ought it alſo to have refreſhed! for, *withhold not good from whom it is due, when it is in the power of thine hand to do it*, Prov. 3. 27. And therefore in their intemperance they are but very ſtealers from the poor; Thy ſuperfluous things are but the poor mans neceſſary things. *Tua ſuperflua pauperis neceſſaria.*

3. They ſteal, and moſt wickedly of all ſteal, from Wife and Children, ſuffering her, whom if they had but two bits in the world they ſhould feed with one; and them whom if they had but one bit in the world they ſhould give them half of it, ſuffering both her and them to famiſh at home, whilſt they laviſh and miſ-ſpend it abroad; and this is the worſt ſtealth and robbery of all, to ſteal thus from Wife and Children; and if any High-way Robber deſerve a Rope, there is none of theſe that ſteal from Wife

and Children but they deserve two; For as the Wiseman hath it, *Whoso robbeth his Father and Mother and saith it is no Transgression, the same is the companion of a destroyer.* He is the worst Robber, the worst offender of all, so he that Robbeth Wife and Children. It is well observed by *Aristotle*, that it is the worst theft of all, which takes from the seed, because it is a Theft that Robs us not only of so much quantity, but whatsoever by Multiplication would come of that seed. So the Drunkard that Robs from his child in prejudicing his Education, and hindering the ground-work laying then of a future means of living is the worst theft of all, because he deprives him not only of so much good as here is in quantity, but whatsoever also might come of that good. And thus by the Drunkards sinning so manifoldly against both Tables by reason of his Drunkennesses, does not the first part of the demonstration sufficiently appear, that is, that the Drunkard is right the Devils Child, the Ouncels Else, because of resembling him in an universal Mass of Wickedness almost? Now,

Secondly, Because we say in a more especial manner, that such an one is right the Fathers Son because of resembling him, not

not only in a general likenes of his Nature, but also, and more especially, in some more special markes and properties; as that he hath just the fathers stuttering speech, &c. so let us now demonstrate how the Drunkard in this more special manner is right the Devils child because of more special resembling him in some more special markes and properties of the Devil. And

1. In this special property, that as the devil is obstinately and incorrigibly naught, hardned and habituated in evil; (for the Devil sins from the beginning) that is, obstinately and incorrigibly as hardened and habituated in sin, without any hope of reclaiming him; so among the most hopeless and unreclaimable sinners of all is the habituate Drunkard. When *Belials* and *Belzebubs* and wicked spirits turn holy Angels, then almost and not before, may it be expected that these sons of *Belial*, these habituated Drunkards should turn Saints. Does not the Spirit of God that knowes well enough their Spirits, bring the habituated Drunkards in, saying thus? *They have stricken me, i. e.* they have used all reproof, admonition and counsell to him, such as might fetch blood and make him sensible, if he had not a very seared, a very cauterized flesh, but he remaines senseless

of all, he is not sick nor troubled upon any of those reproofs, he feels none of those strokes and those beatings; but after all, what sayes this incorrigible Drunkard? *when shall I awake? I will seek it yet again*: to it again, and that so soon as he is awake; nay he thinks it long till next morning, *when shall I awake?* Lo here is all the amends, to morrow the same man as to day, nay worse too; so great hope is there of any Drunkards mending. *Come* (sayes they) *I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day and much more abundant.* If we have drunk stoopes to day, we will drink whole standes to morrow. If we have whitled it a little to day, we will flash it to morrow. If we have drunk belly-fulls to day, we will drink skin fulls to morrow; till the utmost parts, the very fingers ends be ready to crack with Liquor: *To morrow shall be as this day, and much more abundant.* Lo here is all the mends of the Drunkard, to morrow the same man as to day, and worse too.

Obj. Aye but may not some Drunkards even habituate Drunkards turn and repent? *And such were some of you, but ye are washed, &c.* Therefore may not some by

by the grace of God turn and repent?

Anſ. It is not denied but ſome may turn and repent, But as *David* ſayes, *I have been young and now am old*, &c. So for thoſe that have been young and now are old, let them conſider how many they can remember in all their lives, that of Drunkards, true habituate Drunkards have afterwards ever proved ſober and temperate men, live afterwards in health, and in ſufficiency of means, and out of pure Conſcience, not by ends, abandoning and breaking off that Vice; of ſuch men I would know how many ſuch they can remember. Often have I been asked, and often have I enquired but never could I meet with an inſtance of this kind but one or two at the moſt.

Secondly, Conſider therefore that ſo rare are theſe Examples, that well may we apply the words of the Pſalmiſt to ſuch an example: *This is the Lords doing, his ſtrong and mighty doing, and it is marvellous in our eyes.* So marvellous, *That is Saul among the Prophets*, was no ſuch marvel, as is ſuch and ſuch a Drunkard now among the Saints? So marvellous, that the Father had good reaſon to ſay what he ſaid, when hearing of his Sons Gaming, of his Prodigality, yea of his very Whoring, ſaid,

yet there was hope; but hearing afterwards of his being turned Drunkard, he gave him over for dead, for desperate, for one that he had as good as no hope at all thereof. So marvelious that for my own part, of all sins (except I should know one to have sinned the very sin against the Holy Ghost) of all that I should have least hope to work upon, the Drunkard, the old habituate Drunkard is the man, the Quartane Ague for the incurableness of it by any Physick is said to be the shame of the Physitian. The Quotidian Drunkard may be said to be the shame of the Divine, and of all Moral Physick, *sc.* counsel, reproof, admonition, &c.

Thirdly, The question is not what the Grace of God may do upon a Drunkard, but what the justice of God upon Drunkards useth to do. The justice of God which useth to give over some kind of sinners, notorious sinners to final impenitency; where can it find a sinner composed so of all notoriousness almost, and all transgression against both Tables to shew this Judgment upon, as the old inured habituate drunkard? moreover besides this Judgment of God to make the drunkard unreclaimable, there is that; *Wine and new wine take away the heart.* Make them sots, uncapable,

ble, morally uncapable of any right conſideration; alſo another cauſe inherent in the temper and body, that is, through continual drinkings to have the State and Temper of the Body ſo poiſoned and corrupted that it naturally propends and inclines to the ſame again, and gets a drunkenniſh droopiſh humor upon it for ſtrong inebriating drinkes, juſt like the natural Dropſie for Ordinary and Weaker drinkes. By reaſon of all which, it comes ſometimes to paſs, that a man ſhall meet ſometimes with ſome kind of Drunkard who may bewail his caſe, cry out of the baſeneſs of this ſin, inveigh againſt company, melt under the perſwaſion of Friends, proteſt and ſeriouſly vow againſt the ſin for afterwards, and yet this hold good no longer than till he meet his Companion, and fall into the next Temptation.

Fourthly, For the more full ſatisfying the two inſtances made in the Objection, conſider, that for ſome hope of turning and repenting there is a great difference between the Night *Drunkard* and the Day *Drunkard*; The Night *Drunkard* is he who in the night of Paganiſh Ignorance and Unbelief, not knowing the Vileneſs of the Sin, nor the Richneſs of the Grace of God, continues in this Sin; and of this night

Drunk-

Drunkard there is more hope than of the other, of which kind it is most likely those mentioned by *Austin* were, and it is plain those mentioned by the Apostle *Paul* were, 1 *Cor.* 6. But for the day *Drunkard*, who against a plain knowledge of the Vileness of the Sin; and of the Grace of God, continues in the Sin; for this day *Drunkard*, there may be some possibility of his turning, but Hope none at all; the Power of the Grace of God may do much, but the justness of Gods Judgements useth to do little, very little in this case. How desperate and in the case of utter perishing does the Scripture leave those day *Drunkards*, these that count it Pleasure to riot in the day time; These as naturall brute beasts made to be taken and destroyed; and indeed of all sinners any whereof does attain to Heaven there are I am perswaded the fewest of these *Drunkards*, especially these day *Drunkards* there.

2. Another specially property of the Devil is to be a Satan, *i. e.* a very Enemy and utter adversary to all Goodness and all good Men; and they that so are, in special manner are his Children. O thou Child of the Devil, thou enemy to all righteousness. And they that are enemies to all good men, are not they therefore called the seed of the Ser-

Serpent? *Gen.* 3. But who ſuch Satans, ſuch enemies unto all goodneſs and all good men as the ordinary habituate Drunkards are; who could ſooner wiſh that all Religion, all Civility, all good Honeſt Lawes were trampled down and laid under foot than theſe irreligious uncivil lawleſs Creatures? who ſooner wiſh there were no Preaching but only Preaching over a pot; no meet-of a *Paul* but only where they met him *Acts* 28. 15. *ſc.* at the *three Taverns*; So for their Satanſhip and utter Enemieſhip to all good men, is not that of the ſecond of *Wiſdom* for it? Come ſay the *Drunkards*, let us enjoy the good things that are preſent; and then what go they on unto? *Let us oppreſs the poor Righteous man.* And who but the *Drunkards* were they that made Songs, ſpightful Songs of good *David*? *The Drunkards make Songs of me.* Pſal. 69. 12. And indeed who are they that could even eat the Godly with Salt, but they that are ſtill drinking the Sack with the Sugar? Who are they that are ready if they could to drink the very deſtruction of the Godly, but they who are drinking ſtill the healthes the drunken healthes of others.

3. Another ſpecial Property of the Devil, is to be a Tempter, to Tempt others unto

unto Sin and Wickedneſs, and therefore called the Tempter; and in this property this piece of the Devils Cloven-footſhip how juſt is the Drunkard the Fathers Son. Other Sinners can be content moſt of them to be Sinners alone; the Covetous to be Covetous alone, he cares not though all his Neighbours elſe were Spend-thrifts. The Proud and Ambitious, to be Ambitious alone; he cares not though all the reſt of his Neighbours were ſuch humble Creatures that they wou'd be content to lie in the way for meer ſtepping-ſtones for his Greatneſs to ſtep upon; But the *Drunkard* Devil-like is a Sinner who cannot be content to be wicked alone; but he muſt needs Tempt others unto the ſame Wickedneſs alſo. Do not Healths and whole ones, and putting the cup to the Noſe, and down the Throat or down the Neck, look for it, and will you not do me right? and what no Mettal, no Manhood? and drink or a Challenge; do not theſe and many ſuch tempting provocations witneſs this? Thus was not this the humour of that *Drunkard*, *Hab.* 2.5. His own drunkenneſs is there ſpoken of, and in verſe the 15 his Tempting others, and putting his Bottle to their Noſe. *Wo unto him that giveth his Neighbour drink.* So this is the humour alſo

alſo of thoſe *Drunkards*, *Amos* 2. 8. their own drunkeniſh ſhip; and in *ver.* 11. their tempting others, aye even the very Nazarites thereunto is ſet forth; *Ye gave the* Nazarites *wine to drink.*

4. Another ſpecial Property of the Devil is to be a Rejoycer in Evil: to Jeer, and Sneer, and Laugh with himſelf as 'twere, when he hath prevailed with any in tempting them to Evil. As the good Angels rejoyce at the converſion of a ſinner, ſo the bad Angels at the perverſion of any. And how juſt is the *Drunkard* the Devils Child in this property, in rejoycing in evil, and at the perverſion if he can work it of any? What a Joy and Triumph is it to him if his Man-hood, or Devil-hood rather can but lay others under-foot; how he Sneers and Laughs with himſelf if he can but tempt and toll on others to be ſome-what overſeen in this Vice, eſpecially if it be a Saint and one that makes profeſſion, if he can but prevail with ſuch an one, this fats and pleaſeth him as much as it does the Devil when he can but overcome a Monk, as they were wont to ſay of old; this Devilliſh rejoycing of the *Drunkards* in anothers evil, when they can ſee or make others drunk alſo, to look on their Nakedneſs, *i. e.* their weakneſs and ſhame; is not

not this made the humour of the forenamed *Drunkard*, *Hab.* 2. *That puttest thy bottle to him, and makest him Drunk also, that thou mayest look* (rejoycingly and with hearts content look) *on his Nakedness.*

5. Another special property of the Devil is to be a slanderer, a traducer, διάβολος a false accuser, a lyar and belier of all; *Joh.* 8. 44. *Rev.* 12. 10. Now the Drunkard how just the Fathers Son is he in this respect? who such a Devil as he, *i. e.* a Slanderer, a Traducer, false Accuser, a Lyar and Belier of all; being apt in his drink when that unruly thing his Tongue runs wild, apt then to lay Slanders and false Calumnies, and Imputations and lying reviling speeches upon all; well does the Apostle couple the Drunkard and the Railer or Evil-speaker; In the first place naming the Fruit first and then the Stalke, In the second the Stalke and then the Fruit, 1 *Cor.* 5. 11. & 6. 10. but howsoever intimating that if there be such fruit, it comes often of such a Stalk; and if such a stalk, it brings oftentimes forth such Fruit. So 1 *Tim.* 3. 11. *Not Slanderers.* And what presently addes he? *Sober.* The unsober ones are commonly Slanderers; and *Titus* 2. 3. *Not false Accusers.* And what presently

ſently addes he? *Not given to much wine.*) They that are given to much wine, odds is it they will be Devils, Slanderers, falſe accuſers. And as the Drunkard is a ſlanderer, ſo eſpecially upon the Saints, like the Beaſt that ſpoke great Blaſphemies againſt the name of God, and his Tabernacle, and them that dwelt in Heaven, *Rev.* 13, 6. They that walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Drinkings, were they that ſlandered and ſpake ill of the Saints that would not ſo do 1 *Pet.* 4. 4.

6. Another ſpecial Property of the Devil is to be a *Lucifer*; a Proud and Big and high Conceited creature; this Pride and Bigneſs of conceit is the Devils proper ſin; Now how Proud and Big and high Conceited ones the Drunkards in their drink are, 1 *Tim.* 3. 6.

1. The common Phraſe ſhews, do not we ſay of ſuch when they are prettily tipt and touched with drink, that they are brave and fine, and gallant?

2. Experience ſhews it, for how brave, and fine, and gallant people, do thoſe in that condition think themſelves to be? ſome Drunkards we may ſee, who otherwiſe may ſeem to be but of baſe and abject ſpirits; who yet in drink how will they

ſtand upon it, what brags and vaunts will they make? what hees and ſome-bodies and great Magnificoes will they take themſelves to be, vilifying and ſcorning all others with their heels, when the drink is in their head?

3. That text ſhews it; *Yea alſo becauſe he tranſgreſſeth by wine, he is a proud man*, Hab. 2.5. The Furnace proveth the edge in the tempering; ſo doth wine the hearts of the proud by drunkenneſs.

7. Another ſpecial Property of the Devil is, that he is an Impure Unclean Spirit; called the unclean Spirit and *Belzebub* the God of dungas ſome read it. Now who ſuch an impure, unclean, dirty, naſty ſinner, as the Drunkard? what naſtineſs in his very outwards? naſtineſs of Perſon, naſtineſs of ſpeech, ſpeaking ſuch impure words, as if his mouth were a very ſink-hole; naſtineſs of behaviour, in filling and filing all things with filth and vomit? what Naſtineſs and much more, if they could be peeped into, in his inwards; ſuch impure unclean and beaſtly thoughts lodging there: in a word, ſuch an impure unclean naſty creature that no preſenter remedy almoſt to make a ſound man abhor that Vice for ever, than well to conſider

Deus ſtercorius.

the

the naſtineſs of it. As the *Lacedemonians* made their Servants drunk, and then ſhewed them their Children to make them abhor that filthy and naſty Vice for ever. And ſo by theſe ſpecial markes and Properties of the Devil, does it not appear in the ſecond place, how juſt the Drunkard is the Devils Child, becauſe of ſuch juſt and jump reſembling of him in theſe more ſpecial markes and properties, as if it were in his very cloven Feet, and Horns?

Uſe 1. Is the Drunkard, (he or ſhe) no other than a very Son or Daughter of *Belial*, a very Child of the Devil? Then how great reaſon have we to be dehorted from this Vice, which makes us no other than the very Children of the Devil? And what worſe thing had the Scripture to call thoſe wicked inhabitants of *Gibeah* by, that committed ſuch villany with the *Levites* concubine, & would have committed worſe with himſelf: what worſe thing to call them by, than Children of *Belial*? *Judg.* 19.22. what worſe thing had our Saviour to ſay of thoſe wicked *Jews* that would have murdered him then this, *Ye are of your Father the Devil*? Joh. 8.44. What worſe thing had the Apoſtle *Paul* to call that wicked *Elimas* by, one full of all

miſchief and Enemy of all Righteouſneſs, than this? *Thou child of the Devil*, Acts 13. 13. And if any know not what a fearful thing it is to be, and be called a Child of the Devil, let him know that it caſheers him quite from being the Child of God. 1 *Joh.* 3. 10. *In this the Children of God are manifeſt and the Children of the Devil.* The Children of God you ſee, and the Children of the Devil are made ſo oppoſite, that as contradiſtinct members they cannot ſtand together; how great reaſon have they then that can tremble at being a child of the Devil, to ſhun and avoid Drunkenneſs that makes all that are given to it the very Sons and Daughters of the Devil. But becauſe in things to be done it is good to ſhew, not only what we are to do, but alſo the way how we may do it, *ſc.* how to avoid drunkenneſs, let us conſider. And

In faciendis non quò eundum ſed quâ.

Firſt, That we may avoid Drunkenneſs, that is good counſel which in this caſe the Father gives the Son, *Prov.* 23. 20. *Be not among wine bibbers.* He that is ſtill among wine bibbers, a bibber himſelf is ſoon like to prove; the old *Gander* they ſay, ſoon teaches the young *Goſlin* to drink. And ſo the old Soaker will ſoon teach

teach the young beginner the way for the cup to the Nose; and he that would see the bottom were there a mile to it, will soon teach the towardly beginner to leave but a little snuffe in the Cup. The Phrase of the Gospel is Remarkable, where to Eat and Drink with the drunken is put for an undoubted presumption that that party proves intemperate himself. *Mat.* 24. 49. Company in any kind is a Tempter; *Augustine* confessing his former sins, speaks of one sin that he would never have done alone but for Company; Company in any kind therefore is a Tempter, but especially in this Vice of drunkenness, which is even it self called sociableness or good fellowship; and scarce (I am perswaded) one of a thousand that prove Drunkards, would ever prove drunkards alone but that good fellowship tempts, and not many more also I am perswaded than one of a thousand that cast themselves much upon this temptation, but Drunkards, pratty drunkards in good time they prove. All have not the resolution of the *Rechabites*, to stand firm against being overcome, when pots full of wine

Solus ego illud non facerem, non facerem omnino solus, sed cum dicitur eamus, faciamus, pudet non esse impudentem. Conf. 2. 9.

and cups are set before them, and when it is said unto them, and much said; *Drink ye wine, Jeremiah* 35. 5. This is a temptation that all have not a resolution to withstand.

Secondly, That we may avoid drunkennesse, consider another remedy in the forenamed *Prov.* 23. 31. not to look upon *the wine when it is Red*, when it giveth the colour in the cup, when it moveth it self aright. Not to please a mans self and his appetite to much in his fancying, and conceiting the Nobleness, the Sparkness, the pleasantness of the Liquor; and how merrily such Noble and Sparke and Pleasant Liquor will go down. He whose fancy workes thus, whose mouth waters thus, will not long be a temperate man; he will soon prove for the wet, what *Eve* proved for the dry; when she let but her Appetite once begin to work, and her mouth to water in fancying the Forbidden Fruit, how good it was to the Tast, and how Pleasant to the Eyes, it was not long out of her mouth, but she took thereof, and she did eat, *Gen.* 3. 6. So they that for their Liquor let their appetites begin thus to work, it will not be long out of their Mouthes, but they will take thereof and they will drink; *Look not upon the wine, &c.*

but

but rather consider that go it down never so merrily, how long will that pleasure last? surely were it a cup the most deliciously tempered that the world could afford, yet the Pleasure in the merry going down thereof would last no longer than a man could hold his Breath, & how short a time is that? surely so short a time, that were it a cup of *Nepenthe* that dainty drink of the Gods, nay were it a cup out of those Rivers of Pleasure at Gods right hand; yet to last no longer than a man could hold his breath, what so great desireableness in it? how much more when it is but a draught of that which let it be best that Grape or Barley can afford, yet to a cup of those Rivers of Pleasures it is but swill and swash!

Thirdly, That we may avoid drunkenness, consider yet another good remedy out of *Prov.* 23. 32. *&c.* to consider the latter End or Farwell of this Merry-go-down; The latter end of it, (or farwell) is, that at the last it bites like a Serpent, and stingeth like an Adder. That thing which gives his colour in the Cup, and moves it it self aright, that sparke, and pleasant and Noble thing may have a *Merry-go-down*, but at last it bites like an Adder. Some of this Adders stinging, and some of this Serpents Venemous biting is pointed

at

at *ver.* 29. *Who hath wo, who hath redneſs of Eyes, &c.* We uſe to ſay of a Drunkard in drink, that he is well bit; and it is true indeed, he is Serpent-bit, he is bit with that biting that bites wealth out of his Purſe, for the Drunkard and the Glutton ſhall come to poverty, *Proverbs* 23. 21. Which bites Health out of his body, for who within a while have commonly leſs Health, than they that ſtill are drinking Healths? Which bites Wit and naturall Parts out of the Head; *For Wine is a mocker*, and whoever is deceived thereby ſhall not be wiſe, *Prov.* 20. 1. Which bites Grace and Gods Spirit out of the heart; *Be not drunk with Wine but be filled with the Spirit*, Eph. 5. 18. To be filled with the Spirit of wine and with the Holy Spirit are made oppoſites, & ſuch as cannot ſtand together; he is therefore bit indeed, Serpent-bit in this manner as you have heard; and therefore what holdeſt thou in thy hand, thou Drunkard, what holdeſt thou in thy hand? Is not the Glaſs often-times thou drinkeſt in born up with a couple, and ſometimes with a cluſter of Snakes or Serpents? Let the Serpent on the out-ſide put thee in mind of the Serpent within; the Serpents without are toothleſs Serpents, and cannot bite; but the Serpent within is

a

a toothed, and a venom-toothed Serpent, bites, and bites deadly, deriving poyſon to the ſtate of thy Wealth, to the ſtate of thy Health, to the ſtate of thy Naturals, impairing Wit and Endowments Natural; and to the ſtate moſt of all of thy ſupernaturals, leaving thy heart as empty of grace as thou the Cup of Liquor, or at moſt but ſome very ſnuffs in it.

Fourthly, That we may avoid Drunkenneſs, let us avoid Drinkings, frequent and needleſs Drinkings, though moderately enough at firſt, and to no great Exceſs; theſe frequent and needleſs Drinkings, it is great danger, they will bring on Drunkenneſs at laſt: All miſchief commonly begins modeſtly, and from very *Minnims* and leaſt matters; but then afterwards that commonly proves true; he that deſpiſeth ſmall things, ſhall fall by little and little: What ſays *Auguſtine* of his Mother *Monica?* How this Drunkeniſh humour ſtole upon her; her Parents taking her for a very Sober Girle, cauſed her ſtill to draw their

Omne malum à minimis.

The three Ours; Drink out of the Pot, Wit out of the Pate, Wealth out of the Purſe.

Wine,

Wine, and she in wantonness, not having any desire to the Wine, used still as she drew for her Parents, to sip a little, or touch it even with her Lips; but this sipping and touching a little with her Lips, what afterwards proved it to? By sipping a little continually, and every day more and more, she was brought to that custome, that she would even drink off whole Cups: The greatest Drunkard, what commonly was he at first, but only a frequent needless Drinker? at first he did but sipi t, and afterwards he turned to sup, and now he swoops it; at first he was but for kissing the Cup, after he learned to settle it half way, but now he can sink it, and see the bottom of it, were there a Mile to it: at first by his continual Drinkings, he did but Learn the Cup the way to the Nose, but now he cannot Learn his Nose the way from the Cup, but it dwells there; and as Ducks and Water-Fowl pull not up their Bills from dudling there in the water, till their breath give over, and then they pull up Bill a while, but e're long down again; not his Nose from the Cup, till Beer so he ath give over, and after breathing a or Bre Nose is where it was again, as the little. ill in the water again.

Non poterat amplius sensu recusante.

Birds b

Fifthly,

Fifthly, That we may avoid Drunkenneſs, let us look upon two Cups:

Firſt, The Cup of the Lord, and then think what Fellowſhip hath this Cup of bleſſing with the other Cup of Curſing; Cup of Curſing I call it, becauſe who but Curſed ones uſe it, and what but Curſings are uſed over it? Think what fellowſhip hath the Cup of the Son of God with the Cup of the Sons of *Belial*? One of you is hungry, and another is drunk, ſaid the Apoſtle, counting it abſurd, and a great abuſe of the Cup of the Lord, that they who partook of the Cup of the Lord, ſhould partake of the Cup of Drunkenneſs; either therefore tremble to meddle with the Cup of the Sons of *Belial*, or dar not to meddle with the Cup of the Son of God; let the one Cup ſhake the other out of the hand, let the right uſe of the blood of Chriſt, the Cup of bleſſing, Correct the abuſe of the blood of the Grape in the Cup of Curſing.

Secondly, Look upon another Cup, the Cup of Gods Fury and Judgment due unto ſinners; *In the hand of the Lord there is a Cup, as for the Dregs thereof, all the ungodly of the Earth ſhall drink them, and ſuck them out; the Wine is red, and it is full of mixture*, Pſal. 75. 8. Let them that are ſtill ſucking the other Cup, think

of

of ſucking the dregs of this Cup: In the 13*th.* of *Jeremiah*, there are Bottles of Wine, and Bottles of Wine; *v.* 12. but the one is the VVine of Fury and Aſtoniſhment; let them that think ſo of thoſe Bottles of wine, that wine that makes glad the heart of Man, think alſo of thoſe other Bottles of wine, that wine that is the wine of Fury and Aſtoniſhment, daſhing them together, *v.* 14. And let them, whoſe cuſtome it is to drink and be drunken, and ſpue, and fall, and riſe, perhaps, again, think of that, *Jer.* 25. 27. *Drink ye, and be drunken, and ſpue, and fall, and never riſe more.* See *Hab.* 2. 15,16.

Sixthly, That we may avoid Drunkenneſs, conſider the Apoſtle's Remedy, or means againſt it; *ſc. To put on the Lord Jeſus Chriſt*; *But put ye on the Lord Jeſus Chriſt, and make not Proviſion for the fleſh, to fulfill it in the Luſt thereof*, Rom. 13. 14. *ſc.* In the things immediately fore-named, as Rioting and Drunkenneſs; as if he ſhould ſay, if you would but conſider that you Chriſtians have in part put on, and ſhould ſtill more and more put on the Lord Jeſus Chriſt, he who was a pattern of all Sobriety and Temperance, and made no ſuch Proviſion for the Fleſh, to pamper any ways and fulfill the Luſts thereof; how could

ye

ye but ſhake off Rioting and Drunkenneſs, conſidering that ye had put on him that was the pattern of all Soberneſs and Temperance: why ſhould any that have put on Chriſt, the ſober God, ſo live as if they had put on *Bacchus* the Drunken God? why ſhould any that have put on Chriſt, who made no ſuch proviſion for the Fleſh, ſo live as if they had put on *Epicurus*, or him in the Goſpel, whoſe whole purveying and proviſion was about *eat and drink, and take thine eaſe*: what an indecorum and unſeemlineſs were it, if he that ſhould act and Perſonate a King, ſhould live and behave himſelf altogether as a Scullion? what an indecorum & unſeem'lineſs much more, if they that ſhould Act Chriſt, ſhould live as meer Hogs and Sows, thoſe Drunken and ſwilling Creatures?

Seventhly, That we may avoid Drunkenneſs, conſider another Remedy of the Apoſtle, *ſc. Eph.* 5. 18. to be filled with the Spirit: *And be not Drunk with Wine, wherein is Exceſs, but be filled with the Spirit*: As if he ſhould ſay, take heed of this Beaſtly ſin of Drunkenneſs, and that you may avoid it, that you may not be Drunk with wine, Labour to be filled and Drunk with the Spirit: why do Men commonly give themſelves to wine and ſtrong Drink,

but only that they may be Merry, that they may be Jovial, that they may drive away ſorrow, and dumps, and diſcontents? well, to do that, Be ye filled with the Spirit, and the Spirit of Comfort ſhall afford more Comfort, and help better to drive out dumps than all the Spirit of wine can. One drop of it makes lighter hearts than the full Preſſes, and whole Vintages of the other can; therefore, as *Auguſtine* hath it, Let no Man be Drunk, yea, rather let every Man be Drunk; but let him ſee with what it is, *ſc.* that is, with the Spirit: This will make you break forth more into ſinging and rejoycing, *in Pſalms, and Hymns, and Spiritual Songs*, (as it follows) than wine, and all the Spirits of wine can make the Drunkards break forth into their ſinging and rejoycing in their Fooliſh and Profane Songs: Therefore be ye filled, be ye drunk, but ſee with what; with the Spirit, with that inebriating Cup, *Eat, O Friends, Drink, yea, Drink abundantly, O Beloved*, Cant. 5. 1.

Secondly, Are Drunkards the very Children of the Devil? Then Drunkards look to it, the Devil (and there is good right and Reaſon for it) will have his own, will one day go away with thoſe that are his: will not every Beggar contend for their own

own Brats, and not loſe one of them, but Hoſſe and be gone? will not the Devil alſo, think you, contend for his Brats, and not loſe one of them, but Hoſſe and be gone? Hoſſe and be gone with them to their Fathers Houſe, to the Devils place of abode, and judge where it is: Drunkards look to it, you are the Devils Children, and the Devil certainly will one day have his own, nor will God ever go about to hinder him of his right, to hinder him of any one that is his; nay, he will never ſuffer any one of the Devils Children to be laid at his Door, to ſtep within his Threſhold; ſee how he thruſts and packs them out of his Houſe and Kingdom. *Be not deceived, neither Fornicators nor Drunkards*, 1 Cor. 6. 9. The Drunkards are among thoſe that ſhall never come into Gods Houſe, never Inherit his Kingdom: Drunkards (I ſay it the third time) look to it, as ſurely as the Devil ſhall never go away with any of Gods Children, ſo neither will God be troubled with any one of his; *Shall I take the Childrens Bread and caſt it unto Dogs?* Much more ſhall God take the Childrens Inheritance, and give it unto Devils, and Children of Devils, ſuch as Drunkards, you Drunkards are.

Thirdly, Are Drunkards the very Chil-

dren of the Devil? Then Magistrates look to it, how ye may suppress and hinder this breed; these Children of *Belial*, they breed as *Laban*'s Flocks did at the watering-troughs when they came thither to Drink, *Gen.* 30. 38. So these, they breed and gender at the watering troughs, at the Drinking places, at blind, superfluous, by-corner Ale-houses, that are in by-obscure Corners, there this Brood breeds, as Serpents, and Dragons, and hurtful Beasts they breed still in Holes and Dens, and by-coverts, that they may be the freest and most out of the way, not to be hindred in their breed; if the breed therefore of these so hurtful creatures, these Sons and Daughters of *Belial* would be hindred, their holes, their Dens, their by-coverts where they breed, *&c.* blind, superfluous by-corner Ale-houses must be looked into. These are the Devils very Nurseries, and breeding-places for his Brats to be Nursed and brought up in; and so long as he hath such convenient Nurseries, and Breeding-places allowed him, no marvel if the world (as it is) be full of his Brats; therefore they that are in place, I would they would be pleased to let enquiry be made into such blind by-corner Ale-houses, the very Nurseries and seminaries for the Devil to breed

and

and bring up his Brats there: They talk of *Dutch* mens draining our *English* Fens, and overflown grounds, and how commodious it would be to the Countrey; but if by these and other good means the *English* would seek to drain the *Dutch* drinking that overflows all among us, how much more commodious a thing would that be to the Countrey? Is it not better to have a little ground drowned among us, than our selves? And therefore is it not better to drain that overflowing that overflows our selves, than that which overflows our Ground?

Fourthly, Are Drunkards the very Children of the Devil? Then Hostesses and Good Ale-wives had need look to it, how they skink and draw too much out to them that they see ready to run into intemperance and excess; for why, they help to the begetting of Sons and Daughters to the Devil; and if the Devil be the Father of these, the Hostess, in a manner, is the Mother, and he begets them of her; at least if some other thing, *sc.* their own intemperance and drunkenish Lust be the Mother, yet the Hostess is the Midwife, and without her help they could never be brought forth; but it is not good either to be Mother or Midwife to the Devils Brats.

Fifthly, Are Drunkards the very Children of the Devil? Then you that are Sons and Daughters of God, look ye to it, how ye have too much Fellowship and Communmunion with these Sons and Daughters of *Belial*, especially how ye make Matches and Marriages with them; if we knew any that were bodily begot of the Devil, as they talk that some have been, who would endure to Match with such an one? Well, if there were any that were even Bodily begot of the Devil, yet were they not so properly his Sons and Daughters, as they that are begot of his Spirit and Spiritual Generation; because in that Generation he does but beget them, *de alieno*, i.e. *humano semine reperto & servato*; but in this he begets, *de proprio*. It is condemned as a fault, and reckoned up as a thing of great Incongruity, *That the Sons of God should Marry with the Daughters of Men*, Gen. 6. 2. But how far more Incongruous and unfitting, that the Sons and Daughters of God should Marry with the Sons and Daughters of *Belial*? *Ezra* 9. 2. & 1 *Cor.* 6. 14.

Heb.

Heb. XIII. 4.

But Whoremongers and Adulterers God will Judge.

IN the former part of this Verſe is ſet down the Honour of Marriage, with an implied invitation thereto of thoſe who Naturally and juſtly do find themſelves to ſtand in need thereof; as likewiſe the purity and undefiledneſs that ſhould be in that ſtate: *Marriage is honourable in all, and the Bed undefiled.* In this latter part is ſet down Gods Judgments upon thoſe, who either in ſingle Life, when God hath provided Marriage an holy and honourable Remedy againſt Incontinency, do rather chuſe, becauſe of the cares and incumbrances, and many pre-conceived irkſomneſſes in Marriage, rather choſe to be made one Fleſh with a Whore, the Devil being the Prieſt to couple together, than one with a Lawful Eſpouſed VVife, God being he that

that ties the Knot: either thus in ſingle Life or Married eſtate, when they might drink waters out of their own Ciſtern, thirſt and ſeek for ſtollen waters, for ſtrange and uncouth waters; like ſome ſtrangely Diſtempered and diſordered throat, that no Drinks out of their own Cellar will pleaſe and quench their thirſt, but onely Forreign Drinks ſought for from houſe to houſe from others Guile-fats; for theſe, the one being the VVhoremonger, wherein the VVhore or Drab alſo is implied; and the other the Adulterer, wherein the Adultereſs alſo is implied, for theſe; *But Whoremongers*, ſays the latter part of the verſe, *and Adulterers God will Judge*. And good Reaſon, ſays *Chryſoſtome*, for when God hath Sanctified and indulged Marriage unto them for a Remedy of all Incontinency, well may he Judge the VVhoremonger and Adulterer, who will needs be medling with forbidden Fruit, when there is permitted Fruit enough to taſte of; will needs be ranging and caſting up Noſe abroad, and ſcenting after forbidden birs, when he might cut Bread off his own Trencher: It was that whereby the Spirit of God, under the Parable of the Rich Man, who had many Flocks of his own, and yet ſpared to kill of his own

Flock

Flock for the Traveller when he came, and took and Dreſſed the Poor mans only Ew-Lamb for the Traveller; that whereby the Spirit of God aggravated *David*'s Adultery, that having VVives enough of his own, like the Rich Man that had his Flocks, none but the poor mans only Ewe-Lamb, *Uriah*'s *Bathſheba*, would ſerve the turn to ſatisfie his Luſt, when that Traveller came; well therefore may the cloſe of that verſe be, *But Whoremongers and Adulterers*, &c. the beginning whereof is, *Marriage is honourable.* VVell may the puniſhment be ſevere, where the Remedy is eaſie and offered at hand: So for Context.

For Text it ſelf, there needs no great expounding it; the difference between VVhoredom or Fornication and Adultery, appears by what is already ſpoken, *ſc.* that the firſt properly is between ſingle couples, when both the Parties are ſingle Folk; the ſecond, when either one, or both the Parties are Married People, and ſo make either ſingle or double Adultery; this properly, although the uſe of the word is ſometimes extended to comprehend Adultery alſo under it, as *Mat.* 5.32. *Whoſoever ſhall put away, ſaving for the cauſe of Fornication.*

πορνεία.

Aye,

Aye, and Incestuous Adultery too, 1 *Cor.* 5. 1.

Now for the handling of the words, the drift of them is by proposing God a severe Judge against these two Uncleannesses and Abominations, Whoredom and Adultery, thereby to deterre and dissuade therefrom, and therefore the drift of my speech shall be the same, *sc.* by arguments included in these words, to deterre and dissuade from these two abominations; and the Arguments may be three.

First, From consideration of the Judge, who shall take the scanning, examining, and adjudging of these two Sins into his own hands, being no other than God himself.

Secondly, From consideration of the Judgments which he shall, what here, what hereafter inflict upon Offenders in them, implied indefinitely in the word *Judicabit*, he will Judge.

Thirdly, From consideration of the grievousnes of the sins themselves, implied also in the Judgment; for the grievousnes of Judgments imply grievousnes of Sins; God he proportions Judgment to Sin; he does not let them feel the weight of his full fist who are but less Offenders, nor them the tip of his little finger onely, that are gross Offenders. Now,

Now, according to these three Arguments, we will handle three Propositions.

Proposition the First.

That Whoredom and Adultery is to be avoided, because God will be the Judge of Whoremongers and Adulterers. God, with whom there is no Coulstering it out with closeness and concealment; God, with whom there is no buying it out with Bribery and Corruption; God, with whom there is no bearing it out with power and greatness; for what thinks the Fornicator or Adulterer to animate them to their uncleanness? but either they shall carry that work of darkness in such darkness and concealment, that who shall know them? or if their filthiness be discovered, they will lay on such load, (and they half know the Corruption and commutements of the Court) that they will Bribe off all shame and punishment: Or perhaps, they are such great ones, such *Noli-me-tangere's*, that they think who dare meddle with them; well, but let them consider whether they be such great ones, that God dare not meddle with them; whether they can lay on such load, as to bribe off his Justice; whether

whether they can carry it in such a Cloud and closeness as to bleer his Eyes: Whoredom and Adultery is to be avoided, because God will be the Judge. God, with whom,

First, There is no boulstering it out with closeness and concealment, this is a sin of any other that hates the Light, that walks in Darkness, that creeps in Corners, that makes many doubles and squats, sits as close as it can; and then they think all is well, if they can, with the Adulterous Woman, *Eat, and wipe their mouths, and say, they have done no Wickedness*, Prov. 30. 20. If they can in such secrecy commit their lewdness, as not to be suspected of the World; the Phrase being taken from those that munch it in private, or with head in the Amry, and then wipe all clean, and come simpering forth, as though they had not eaten at all. But do they consider that for all their clean wiping of their mouths, there is one that sees all their munching in private, and with head in the Amry, all their eating of their Bread of Secrecies, as Adultery is called, *Prov.* 9. 17. one that sees all this and will Judge them for it. The *Psalmist* (*Psal.* 50. 18, &c.) reckons up some close-carried sins, and and among them Adultery, and brings in the Lord the

knower

knower and avenger of them; when thou sawest a Thief, thou consentedst with him, and hast been partaker with Adulterers, &c. *But I will Reprove thee, and set before thee the things which thou hast done*, ver. 21, 22. Consider this, &c. that I see well enough, and will avenge such secret, close-carried sins, sins with such a veil and Curtain drawn between them and the world's Eye; and among the secreter and cunninger carried sins too that the Lord threatens *that he will come a swift witness against them for*, Mal. 3. 5. Adultery is one. The world cannot, perhaps, much witness against them for these secreter, and cunninger carried sins, but I will come near you in Judgment. And hence when the Man was Jealous of his Wife, and no manifest conviction could be had of it, the Judgment was devolved and turned over to the Lord, and the bitter water then was to try her, *Numb.* 5. She might deceive her Husband, but this bitter water would find her out, would make her Thigh to rot, and her Belly swell; If this Trial were yet a foot, and some such trial for us men also, may it not be doubted what would become of some Thighs and some Bellies? well, beloved, he that tried and Judged the Guilty by the bitter water, then he knows as well the Guilty now, and

will surely Judge them one day by the fire, that he Judgeth not now by the water: Christ told the *Samaritan* woman all her pranks and tricks, *John* 4.

Use 1. Of Correction: will God, with whom there is no bolstering out with closeness, be the Judge of all Whoremongers and Adulterers? Then what profits it any to eat and wipe their mouths, and say, they have done no wickedness? What profits the Adulterer to wait for the twi-light? *Job* 24. What profits the Whorish Woman or her Guests to call them in thus unto her, *Stolen Waters are sweet*, Prov. 9.17. It is said by some, that that which our Saviour writ on the ground, when the *Scribes* and *Pharisees* were accusing the Woman taken in Adultery, before him, that it was their own sins, their own gross Adulteries, and that they ashamed and convicted in Conscience, went sliving and slinking away thereat one by one: Well; beloved, if he that writ their sins then on the ground, should send forth the fingers of an hand, to write over the like sins (if any of us be Guilty) on the next Pillar over against us, for all to stare and gize on, how would we irk and be ashamed, and slive and slink out as soon as we could! Well, consider there-

therefore what it will be when he that now sees and says nothing, shall Reprove us, and set before us and all the World one day the things, the hidden things of dishonesty that we have done, and shall bring us forth upon the Stage, with *Behold the Man and his Works*.

Secondly, Of Instruction: Will God be the Judge, &c? Then hearken to *Solomon*'s Instruction, *Why wilt thou, my Son, be Ravished with a strange Woman*, Prov. 5? Thus *Joseph*, when his Mistress tempted him to lie with her, *How can I*, says he, *commit this great wickedness, and so sin against God? Gen.* 39.10. Against God, who, though I may wipe my mouth, and stand before my Master as an honest Man, yet God knows how mealy mouthed I am. And thus *Job* upon this ground he made a Covenant with his Eyes, that he would not look, dishonestly look upon a Maid; *Doth not he see my ways?* Job 31.4.

2. A Second Branch of the Proposition, *That Whoredom and Adultery is to be avoided, because God will be the Judge, with whom there is no buying it out with bribery and corruption.* If indeed we were onely to be Judged by Mans Judgment, then that which *Solomon* saw in his days for Corruption of Courts, *I saw under the Sun the place of*

Judgment, that wickedneſs was there, Eccl. 3. 16. That perhaps, might be found in our days, *but Whoremongers and Adulterers God will Judge*; God, of whom the *Pſalmiſt* ſays, *Righteouſneſs and Salvation is the Habitation of thy Seat*, Pſal. 97. 2. God, of whom the *Pſalmiſt* ſays again, *The Heavens ſhall declare his Righteouſneſs, for God is Judge himſelf*, Pſal. 50. 6. And therefore though thou mayeſt buy out thy white ſheet, and eſcape thy penance here, yet there will be no buying out thy black ſheet, I mean, that blackneſs of outward Darkneſs to envelop and encloſe thee, nor eſcaping thy puniſhment there; though thou mayeſt buy out that weeping that ſhould be in the Penitents place, the Seat where penance is done; yet thou ſhalt not buy out that *weeping and wailing and gnaſhing of Teeth*, that will be in the Damneds place, where the Impenitents be; conſider therefore, *that Whoremongers and Adulterers God will Judge*; God, that Righteouſneſs and Judgment is the Habitation of his Seat; God, that hath pronounced a woe to the Corrupt Judges, incorrupt therefore himſelf ſurely will be. *Woe unto them that call evil good*, Iſa. 5. God, who when he begins to lay Judgment to the Rule, and Righteouſneſs to the Balance, then a great

Ranſom

Ranſom ſhall not Redeem thee; *Will he eſteem thy Riches? no, not Gold,* Job 36. 19.

For the third Branch, *God will be Judge, with whom there is no bearing it out with Power and Greatneſs.* I may be ſuch a Powerful and Awous Man in the place where I Live, of ſo great Might, and ſo great Authority, and ſuch a parlous *Noli-me-tangere*, that few dare meddle with me, few dare ſay unto me ſo much as black is mine eye; but conſider how he that ſpake out of the whirle-wind derided all Power and Greatneſs, when it ſhould cope and have to do with him; *Gird up thy Loyns now like a Man, haſt thou an Arm like God?* Job 40. 1, &c. *The Mountains quake at him,* Nahum 1. This is that God that will Judge Whore-mongers and Adulterers. Hence *Abimelech,* though a King, was ſo awed with that, *Behold, thou art but a dead Man, for the Woman which thou haſt taken, for ſhe is a Mans Wife,* Gen. 20. 3. That he forthwith reſtored her, and untouched: *Abraham* he was but a poor ſtranger, unable to revenge the wrong, but *Abimelech* knew the dread and terror of him who had ſaid, *Behold, thou art but a dead Man.* Hence *David* alſo the King, who had committed Adultery with the wife

of *Uriah*, he, though a King, was ſmit, and humbled full low, when he underſtood the Prophet *Nathan*'s Parable in the Lords Name, and it got that from him in his Penitential Pſalm, *Againſt thee, thee onely have I ſinned*, Pſal. 51. 4. And hence, when *Paul*, though but a Priſoner, Diſputed before *Felix* the Governour, *about Righteouſneſs, and Temperance, and the Judgment to come*, Felix *trembled*. Act. 24. 26. For why, he was a corrupt Man for Juſtice, as apppears by his expecting a Bribe; and an intemperate man of Body, his Wife *Druſilla* being another mans Wife, one *Azizus*, King of *Emiſſens*, whom he had enveigled and drawn away from her former Husband; and therefore though he were a Governour, and *Paul* but a Priſoner before him, yet this Judgment to come, or the power of my Text, made my Intemperate, Adulterous *Felix* to tremble. And hence, laſtly, *John Baptiſt*, though but in Camels hair, ſnubbed King *Herod* in his Silks and ſoft Garments, ſnubbed him with, *It is not Lawful for thee to have thy Brothers Wife*. All one, as if he had ſaid, *Whoremongers and Adulterers God will Judge*. And hence, to add one more, Holy *Latimer* preſented to King *Henry* the Eight, whoſe fault with Women was well known,

pre-

presented to him the new Testament with this inscription emboſſed upon the Cover; *Fornicatores & Adulteros Judicabit Deus*; he knew not how better to deal with a great Prince, but greatly, though ſubject to his Luſt. Well, if *Abimeleches*, if *Davides*, if *Felixes*, if *Herodes*, if *Heneryes* have been awed with this text, how ſhould this awe and terrify ſuch ſilly ſneakes as the beſt of us are! think therefore when thou goeſt over thine own threſhold about ſuch a wickedneſs as this, that thou ſeeſt there written upon the door poſts within, *Whormongers* &c. Think when thy foot is entering into the houſe of the ſtrange woman, that thou ſeeſt there alſo written upon the door-poſts without, *Whormongers and Adulterers, &c.* Think when ſhe that hunts after the precious life of a man hath brought thee into her chamber of folly, think that walls, and window, and curtain, and canopy, and the very face and forehead of her or him thou ſhouldſt be naught with, all have this written upon them, *Fornicatores & Adulteros judicabit Deus.* Finally think whiles thou meditateſt & goeſt about that wicked act, that every whiſper, every murmur, every leaſt noiſe ſounds nothing in thy fearfull eares, but *Whoremongers and Adulterers God will judge.* Think thus and if this

this will not ſerve to reſtrain thee, and make thee chaſt for the Kingdom of Heaven, it were not a bad word, nor I think an idle word, to ſay, *Lord have Mercy on thee, more than three parts of four of thee are already in Hell.* And God, that works wonders, can indeed, if he would, pull thee back by a very hair; but he or ſhe is more than deſperate, that put their Salvation ſo to a very hair, and to odds more (on my Conſcience) than a thouſand to one.

Second Propoſition.

That Whoredome and Adultery is to be avoided, conſidering the Judgments, that what here, what hereafter ſhall be inflicted upon Offenders after theſe Abominations.

The Judgments that the juſt Providence inflicts, or lets come upon them here, are partly Spiritual, upon the Soul; partly Temporal, upon their Body, upon their Goods, upon their good Name, upon their Children or Poſterity; Spiritual upon their Soul, God gives them over,

Firſt, to a ſpiritual Cœcity and ſottiſhneſs, not to be capable, not to be ſenſible of any Councel, of any conſideration that might reclaim them; *Whoredom and Wine, and New Wine take away the Heart,* Hoſ.

4.

4. 11. These two sins make very sots; make them that are any whit far gone in them, insensible of the vileness of the sins, of the fearfulness and undoubtedness of the Judgments, of any considerations that should reclaim them from those sins; *They consider not in their Hearts, that I remember all their wickedness*, Hos. 7. 2. Who are those sots that are so inconsiderate? Why, *the Whorish and Adulterous Sots*, v. 4, 5. *They are all Adulterers*, &c. *who being past feeling* (says the Apostle) *have given themselves over to Lasciviousness*, Eph. 4. 19. A sign they are past feeling, when they give themselves over to Lasciviousness, and giving themselves over to Lasciviousness, a means to make themselves more past feeling: And therefore well might *Ecclesiasticus*, speaking of an Old Adulterer, one that has got a haunt and habit in his Adultery, add this Epithet, *An Old Adulterer that doteth*, Eccles. 25. 2.

Secondly, which follows upon the former, God gives them commonly over to final impenitency and perishing in their sins without ever being reclaimed: That which *Zophar* says, *Job* 20. *His Bones are full of the sins of his Youth, which shall lie down with him in the Dust.* This sin of Youth, which

which in Gods just Judgment lies down with a Man in the Dust, *i. e.* which he dies in, unrepented of, this in most likelihood is the sin of incontinency, the sin of uncleanness, which begins in younger and stronger years, and holds so long as there is any Marrow in their Bones, and then when Marrow and Moisture is spent, and nothing but Rottenness in his Bones, his bones are full of the sin of his Youth. *Solomon* also is express for this Judgment of final Impenitency, *None that go in to her return again, neither take they hold of the Paths of Life*, Prov. 2. 19. And therefore in his dissuasions from this sin, he leaves them that are once taken with it as meer perdues and lost Men, *and Lodging in the Chambers of Death, and the Guests of the depths of hell*, Prov. 5. 22, 23. & 7. 27. 9. 18. And therefore also in his such plenty of dissuasions in this Matter he directs none to the entangled, to them that are in the snare already, to rid and reclaim them out of it (little hope he hath of that) but to the supposed free to keep them out of it; no more have I any great hope to work upon any that are old in Adulteries, old in Harlotry and Whoredom, *Ezek.* 23. 43. few of these ever return again, but prove the

Vestigia nulla retrorsum.

the Guests of the depths of Hell: But my aim and hope only is by this and other Arguments to do some good upon them that are free from Debauchedness in that sin, from whence commonly, as from Hell, there is no Redemption. *Ecclesiasticus*, though not out of special Inspiration, yet out of special Experience and Observation he spake it; *All Bread is sweet to an Whoremonger, he will not leave off till he die*, Eccles. 23. And no marvel, for the very state of the Body is so poysoned and Corrupted with the Habit of this sin, that Naturally it propends and inclines to the like; being nothing but a very seminary of Lust, and the state of the Mind also so Poysoned, that the Fancy and Imagination works nothing but impure Thoughts, Aye, even when the Body is decayed and Impotent, the Mind yet most Lustful and Libidinous, as may appear by the Bawdry speeches (able to make modest Ears to glow) of Old writhen *Jezebels*, and Old worn out Fornicators; their filthy speeches nothing but the boyling and bubling up of the Poyson and Puddle at Heart; what hope therefore of their Recovery, that have such Poysoned Bodies and Minds?

Object.

Object. Aye, but are there not divers as *Rahab* the Harlot, the Woman a sinner, *&c.* a common Whore, *Luke* 7. The Prodigal Son that wasted all his Substance among Harlots, *Luke* 15. The Woman taken in Adultery, *John* 8. Those, such were some of you, 1 *Cor.* 6. *Augustine* and *Ambrose* his, *Ego non sum ego*, that have Recovered?

Answ. It is not denied that some of these the extraordinary Grace of God may Recover, as some some of them that have the Plague (but oh how few) extraordinarily recover; but for all that, some some extraordinarily recover of the Plague; would it not scare any wise man from entring into a Pest-house, where he should be sure to take the Plague? God he sometimes, though it be but seldom, works a Miracle in Nature, so sometimes too, but it is but seldom, he works a Miracle in Grace; as I count this, to Convert one haunted, and Old in Fornications and Adulteries, as far above the Ordinary course of Grace I count it to Convert such, and Cure them of their Flux, as above the Ordinary course of Nature it was to Cure the Woman in the Gospel of her Flux, her Bloody-flux; and therefore for the Woman the sinner, for her taken

taken in Adultery, for the *Samaritan* Woman, for them, 1 *Cor.* 6, &c. No marvel, if when Miracles in Nature then were so frequent, Miracles in Grace also to convert such as these were so frequent. Again, for the Objected instances, consider how great means was used to their Conversion, they had the benefit either of extraordinary Miracles, Miracles wrought by Christ and his Apostles; Miracles, such, as if he that speaks the word now a days could work the works, perhaps, he might strike some of our vericit Harlots and Whoremasters; or the benefit of Extraordinary Humiliation and Affliction, as the Prodigal brought so low, that he desired the Swines Husks, and could not have them; or the benefit of a most powerful, prepotent, importunate Grace, as *Augustine*; and yet oh what a long and hard scuffle, and conflict with his Corruption before overcome, as his own miserable Complaint shews: *How long, How long? To Morrow, and to Morrow, why not now, why not this hour should there be an end of my uncleanness?*

Quamdiu, Quamdiu? Cras & cras, quare non modo, quare non hac hora finis turpitudinis mea, Confes. *q.* 12.

Thirdly, God gives them over also to an universal Profaneness, and Irreligiousness, and

wretchleſneſs in all naughtineſs, to grow ſtark naught every way; ſo that univerſal Profaneneſs and naughtineſs of the Old World, for which the Flood was brought upon it, what begun it in, but inordinate unruly Luſt? *They took themſelves Wives*, (many Wives that were before God no better than Whores) *of all which they chooſe*, Gen. 6. 3. and then what follows? *v.* 5. *God ſaw that the wickedneſs of Man was great.* So it is not for naught that in that univerſal unrighteouſneſs that the wicked World was given over to, Fornication leads the Van; *Being filled with all Unrighteouſneſs, Fornication*, Rom. 1. And in Reckoning up the works of the Fleſh, Adultery, Fornication, and ſuch Uncleanneſs, leads the Rank too, *Gal.* 5. And the Profane Perſon preſently follows the Fornicator, *Heb.* 12. 16. as all Profaneneſs being next at hand, when the ſin of Uncleanneſs goes before: Give me but a Man or Woman once given over to that ſin, and a Profane he or ſhe, I will write them in their Foreheads; that makes no great Conſcience of of any Duty, either to God or Man, except ſo far as ſome outward publick ſhame, and publick Law may, perhaps, work upon them. The Heathen Moral man could

could Observe, that Voluptuousneſs and Intemperate Luſt cracks the Practick Judgment for any good Moral Duty to be done; ſo that once a Voluptuous Man, an Univerſal evil Man alſo: And theſe are the Spiritual Judgments which the Juſt Providence of God inflicts upon Offenders in this kind; and if theſe be fearful Judgments (I ſpeak to them that have not as yet through Debauchedneſs in theſe ſins loſt all ſenſe and Spiritual feeling) as for them that are gone in Debauchedneſs in theſe ſins, I look but for a privy ſneer from them in ſcorn, or a privy grin in Anger: but for the other, if Whoredom and Wine, and New Wine take away the Heart, make very ſots, which is the firſt: If none commonly of them that go unto her return again, nor take hold of the paths of Life, which is the ſecond: If they be given over alſo by little and little to an Univerſal Profaneneſs, &c. Then upon peril take heed of that which gives over to a Spiritual Cæcity, &c. which draws final impenitency, which plunges into an Univerſal profaneneſs.

σωφροσύνη σώζει τὸν φρόνησιν. *Ethic. Nicom.* 6.5.

A Second ſort of Judgments upon whoremongers here in this Life, are Temporal; and,

First, upon their Bodies, God Plagues that sin with many, and grievous, and loathsom Diseases oftentimes, a Pox and Spasmes, and strange Cramps, and unnatural, untimely Gouts (the Issue oftentimes, say the Learned, of Intemperance in VVine and VVomen) together oftentimes with shortness of days, being untimely cut off by Reason of those Diseases got by this intemperance; or if they live any time, with hudles of Infirmities in their Old Age; no body such a very spittle of Infirmities in elder years, as the Intemperate Luxurious Body; and therefore some think that *Solomon*'s last Chapter of *Ecclesiastes*, wherein he describes a most weak infirm state of Old Age, *That the Keepers of the House Tremble, and the strong Men bow themselves*, &c. That that hath reference to his own self, and the huddle of Infirmities, that his great intemperance with Women brought his Old crazed Body into: And *Zophar*'s speech hits upon this; *His Bones are full of the sin of his Youth.* And *Solomon*'s expressly, *Prov.* 5. *Lest thou mourn when thy Flesh and Body are consumed.* Moths, or rottenness and Worms shall have him to Heritage, *Ecclesiasticus* 19. And therefore wouldest thou have Health to thy Navil, and Marrow to thy Bones, *Prov.* 3.

And

and wouldſt thou Live long, and ſee good days? Then avoid that ſin that will be Languiſhing to thy Navil, and rottenneſs to thy Bones, and which will either make thy Old Body to be but a Diſeaſed ſpittle, or untimely make thee but a Heritage for Moth and Worms.

Secondly, Upon their Goods; God Judges this ſin with letting it bring a Conſumption often-times, and waſting of the Eſtate. How many goodly Eſtates have our own Eyes (if we would Obſerve) ſee conſumed, eſpecially by this ſin; what through the Coſtlineſs of it (for no ſuch drainer and ſoaker of an Eſtate as the whoriſh Woman) and what through Gods Curſe following upon this ſin; *By means of a Whoriſh Woman a Man is brought to a piece of Bread*, Prov. 6. Aye, lower too, for the Prodigal he ſpent all his Subſtance ſo upon Harlots, that as the Parable ſets him forth, he longed for the very Swines husks, and could not have them; and moſt juſt with God it is that they who through fulneſs of bread (for that commonly is the Occaſion) fall upon that ſin, through that ſin ſhould be brought to a piece of bread: They that through Riotous Intemperate Living, as did the Prodigal, fall upon Harlots, through Harlots

ſhould be brought to penurious and miſerable Living enough; *Job*, in purging himſelf, *That his Heart had not been deceived with a Woman, and that he had not laid wait at his Neighbours Door, ſc.* to have been naught with his Neighbours Wife, he uſeth this Argument; that had he done thus, he knew well enough, this, as Gods juſt judgment, *would have been a fire, to have conſumed to deſtruction* (*ſc.* his Eſtate) *and to have rooted out all his Increaſe*, Job 31. 12. And therefore love ye your Goods? Love ye them? Aye, that is to be feared too well; and would ye leave a Bleſſing behind you upon them? Then take heed of that ſin which will bring to a Morſel of Bread, and will be a Fire from God, perhaps, ſometimes a ſlack Fire, but a ſure, to conſume to Deſtruction, and root out all our Increaſe.

Thirdly, Upon their Good Name; God brands this ſin above all others with a brand of common Infamy and Reproach; what are they and their Names, though Musks and Sweet-Balls they may carry about with them, what but a ſtink in the Noſtrils of all Honeſt Men and Women? A by-word and common talk, more than they think (except their Ears glow very often) in every ones mouth? And juſt it is with God

God, that they who dishonour and make themselves vile in this kind, that they should again be dishonoured and held but vile in the Repute of the World; a wound (*sc.* to his Name) and dishonour shall he (or she) get, and his Reproach shall not be wiped away, *Prov.* 1. 6. And what Reproach this sin is, *Judah*'s speech shews, *Let her take it* (*sc.* his Signet and Bracelets) *to her, lest we be ashamed,* Gen. 38. And what but to hide the common shame, was that which made *David*, after he had committed Adultery with *Uriah*'s Wife, made him send, first, for *Uriah* home out of the Camp, to lie with his Wife; and when that would not do it, made him drunk the second Night, that he might go and lie with his Wife, and so Father the Child; and when that neither would do it, made him write to *Joab*, to place *Uriah* in such a place of the Battel where he might be slain, and so *David* might Marry *Bathsheba*, and so save his Credit, in being honestly reputed the Father of the Child; and to say no more, what a brand of Infamy God hath set upon this sin, see it but hence, know ye any (for I know them not) that are too too presumed Offenders in this, onely they have had a little better hap, than to be taken as she, *John* 8. in the very Fact;

look

look but now full in their Faces, ſtare on them, point towards them, and ſee if theſe very impudent ones bluſh not for ſhame, and hang down Heads; and therefore have ye any Reſpect to your Credits, wou'd you not be vile in the eyes of all Men, would you not have your Names to be a very ſtink in mens Noſtrils? But rather like *Joſiah*'s; the remembrance of *Joſiah* is like the Compoſition of the Perfume made by the Art of the Apothecary, *Eccleſiaſticus* 49. take heed of that ſin, which who ſo commits, *a Wound and Diſhonour ſhall he get, and his Reproach ſhall not be wiped away.*

ἐπαυτοφώρῳ. In the very manner.

Fourthly, God puniſheth them in regard of Children and Poſterity, and that two ways; ſometimes in depriving them of Poſterity, ſometimes in laying a Curſe upon Poſterity:

1. In depriving them; ſo upon *Abimelech*'s taking *Sarah*, *Abraham*'s Wife unto him; God fait cloſed up the wombs of all the Houſe of *Abimelech*, that they Conceived not, nor bear him any Children, till *Sarah* being reſtored, *Abraham* prayed for him, *Gen.* 20. And ſo, *they ſhall commit Whoredom, and ſhall not Increaſe*, Hoſ. 4. The latter being the Judgment upon the former;

former; their not Increasing, *&c.* their being without Posterity, the Judgment upon their committing Whoredom; and a just Judgment that their own Field should be barren, that marre others Fields with sowing strange Seed in them; a just Judgment that their own stock should put forth no Plants, that set others stocks with Bastard-slips, *Wisd.* 4. 3.

2. In laying a Curse commonly upon Posterity, if they have any; the common saying is, *The sin of the Seed shall be punished in the Seed*; and most just it is, that the Sin of the Body should be punished in the Fruit of the Body; the sin of propagation in the Posterity it self, or propagation, the sin of the VVomb in the Child of the VVomb; *I will not have Mercy upon her Children, for they be the Children of Whoredoms*, Hos. 2. A whore and a Harlot their Mother was, and therefore no Mercy will I have of her Children; it is spoken indeed directly of Spiritual VVhoredom, *&c.* Idolatry; but it bears it self upon the supposed Truth, as better known of Gods punishing Corporal VVhoredom in the VVhore or VVhores Posterity; and one special punishment is, to let the Child be just the Fathers Son, or the

Peccatum seminis punietur in semine.

the Mothers Daughter, *i. e.* to follow their steps in vileness and uncleanness, to hunt the Flesh the Father loved, and to haunt the Oven the Mother was hid in; *Thou art thy Mothers Daughter*, said the Lord to her that was so by kind, *Ezek.* 16. *And I will not punish your Daughters when they commit Whoredom*, Hos. 4. 14. VVho is therefore that desires the blessing of Children, and blessed Children, which is more? Let them take heed of that sin which caused all the VVombs in *Abimelech*'s House to be fast closed up; or which, if the Fruit of the VVomb be granted, may cause that denunciation to be heard, *I will not have Mercy upon their Children, for they be the Children of Whoredoms.*

Fifthly, God often punisheth this sin if it be in a Married Party, by sending a great deal of uncomfortableness in the Marriage-state, through Jarrs and Jealousies of the contrary party, and just it is, that they who sin against the Marriage-state, should be punished by the Marriage-state; just, that she that forsakes the Guide of her Youth, *Prov.* 2. or he that deals treacherously against the Wife of his Youth, *Mal.* 2. that they should find the punishment there, and at that Party's hand, against whom the Trespass is committed: Thus if it be in a Mar-

Married Party, by sending uncomfortableness; or else by punishing the faultiness of the one Party with letting the other party pay him or her in their own Coin; letting the VVoman prove a Quean where the Man is once a Knave; or *è contra, Because thou hast taken the Wife of* Uriah, *I will take thy Wives, and give them to thy Neighbour*, 2 Sam. 12. *And if my Heart hath been deceived with a Woman, then let my Wife grind unto another*, Job 31. *Job*'s Imprecation is but according to the Ordinary tenor of Gods Judgment, that where the Husband lays wait at the Neighbour's Door, there the VVife commonly grinds unto another: and in the fore-named *Hosea* 4. *Your Daughters shall commit Whoredom, and your Spouses shall commit Adultery.* Desire ye therefore to find Comfort in a Married estate? Or desire ye Faithfulness in Consort or Yoak-fellow, forsaking all others to keep onely to your selves, so long as you both shall Live? Then take heed of that sin which God punisheth oftentimes with great uncomfortableness in Marriage-state, sowing bitter dissent on there where comfortable Love and Concord should be, or punisheth with letting the VVife grind to another, whose Husband waiteth at his Neighbours Doors.

Sixthly,

Sixthly, This also may be considered, that God appointed Death to be the doom and Judgment of Adulterers at the Civil Magistrates hand; *The Man that commits Adultery with another Mans Wife, the Adulterer and Adulteress shall die the death*, Exod. 20. 10. And indeed if the Thief deserve a Rope, there is no Adulterer but he deserves two, nor Adulteress; for judge but in your selves, and put it your own cases; if the wrong be not more two to one, to be wronged and Robbed of your Body, whereof the Apostle, *The Wife hath not power over her Body, but the Husband*, &c. than to be wronged and Robbed of the best Goods and Chattels you have besides; *Men do not despise a Thief, if he steal to satisfie his Soul, because he is hungry*, Prov. 6. 30. And it is not for nought, but to shew the great difference between the sin and sin, that Naturally the Rage of a Man is far more against him that wrongs him in his VVife, in that Ewe-Lamb that eats of his own Meat, and lies in his own Bosom, 2 *Sam.* 12. than in all the Flocks and Herds besides that feed and lie on Mountains and Valleys; neither let any body say, that this was *Mosaical*, and special to the Jews onely for special Reasons, to have Adultery punished with death;

for

for both before *Moses*, and out of the Jewish Common-wealth, where *Moses*'s Law was not on foot, even by the Law and Light of Nature they thought Adultery worthy to be punished with Death; as that speech of *Judah*'s about his Daughter-in-Law *Tamar*, Espoused to his Son *Shelah*, and so accounted his Wife after Espousals, his speech about her being found with Child before the Solemnizing of the Marriage, shews, *Bring her forth, and let her be burnt*, Gen. 38. And *Job*'s speech, *This is an hainous Crime, and an Iniquity to be punished by the Judges*, Job 31. And further, the Judgment of the King of *Babylon* upon two Adulterers, *Zedekiah* and *Ahab*, *Roasting them in the fire*, is alledged by some, *Jer.* 29. 22. Further, in *Chrysostom*'s time Adultery by Christian Laws was punished with Death, as may appear by that which he saith, *That for all that daily some were put to Death for Adultery, yet Adultery ceased not.* And at *Geneva* yet Adultery is punished with Death: And what more equal than Bishop *Latimer*'s Motion in a Sermon before King *Edward*; *That Adul-*

De Muliere septies ictâ. Hieron. Ep.

Quæ possit illic esse voluptas ubi tribunalia, ubi accusationes, ubi judicis ira, ubi gladius & carnifex, &c.

tery the first time, if the Innocent party would speak for the Nocent, should be pardoned, but the second time the Adulterer or Adultress should to the Pot: Well, it being plain by a Mans own Reason, by the Law of *Moses*, by the Law of Nature before *Moses*, that the right doom of Adultery is Death (Aye, if a Thief deserve a Rope, no Adulterer but deserves two) let them know therefore that please themselves with the impunity of this sin, that where the Law of Man is remiss, the Law of God will be severe; and they scape the Roasting in the King of *Babylon*'s fire, yet there is another fire they shall not escape, a fire that shall never be quenched, and they themselves never consumed: And so I come to the third sort of Judgments.

The third sort of Judgments upon whoremongers and Adulterers are hereafter, and,

First, They shall be sure to have no part in the Kingdom of God, such unclean Creatures shall never put Foot over Threshold there, *where no unclean thing enters in*; and because they are apt to think, and to dream contrary dreams, therefore the Ap[illegible] tells them with a *Be not deceived*; *Be not deceived,*

Eph. 5. 6. *Nolite errare.* 1 Cor. 6 9.

ceived, neither Fornicators nor Adulterers. Fornicators and Adulterers, these with the first, and these with a *Be not deceived*, are sure not to Inherit the Kingdom of God, *Gal.* 5. 21. And if one single Asservation will not serve the turn, he tells them once and again, that they shall Reckon of it as a Truth; of the which I tell you before as I have told you in times past: And because this onely to be deprived of the Kingdom of God, might seem no such great matter to Men blinded and violently carried away with their Lusts and Pleasures, if so be there were no sensible punishment to follow; therefore unto the loss of the Kingdom of God, the sustaining the wrath of God for such sinners is added, *Eph.* 5. 5, 6. and among them that are to be cast into the Lake burning with Fire and Brimstone, VVhoremongers are not forgot, to be sure they shall be of the Number, *Rev.* 21. 8. VVell therefore if VVhoremongers and Adulterers be sure to have no part in the Kingdom of God, and be sure to have a part, a peppering part in the wrath of God, and in the boyling Lake; then let us so long as we cannot blot out these Texts, (*Be not deceived, and let no man deceive you with vain words*) out of the Book of God; let us take heed of those sins which will blot

out our Names out of the Book of Life, and give us our Portions in the boyling Lake, which is the second Death; the Proverb is, *He poyseth ill that counterpoiseth not*, that sets not one thing against another, that puts all in one Scale, and counterpoiseth not by putting some weight in the other Scale; will not light Wares, and a very Feather almost, weigh down Scales where one is empty? Thou therefore that do'est upon thy Brutish Carnal Pleasure, poise not so as not to counterpoise, consider what thou getteſt, and what thou loseſt; thou getteſt a little Brutes pleasure, but thou loseſt Angels Joy and Pleasure, for they never Marry. Thou drinkeſt a little of those stollen Waters which seem sweet, *Prov.* 9. and thou loseſt those Rivers of Pleasures at Gods right hand for evermore; thou solaceſt thy self in the bosom of a strange Woman, and thou loseſt the solace and comfort that is in *Abraham's* bosom; thou feedeſt thine Eye with the Beauty of her that e're while shall fall into Dust and Ashes, and thou loseſt the glorious and blessed Vision of him who is Eternity of Days; thou art made one with her that is but a very Fiend in the shape of flesh and blood, and thou loseſt thy being made partaker of that Divine Nature which he

that

that hath escaped the Corruption that is in the World through Lust shall be made partaker of, 2 *Pet.* 2. 20. And therefore *Basil* being asked, what might be a Sovereign Remedy of Lust? Answered, Desires and Thoughts upon better things; so think but pausingly and soberly of these better things, and how canst thou then let a Brutes pleasure deprive thee of Angels pleasure? Let the solace in the Bosom of a strange Woman, &c. Let the base Slavery in the thraldom of Lust deprive thee of the blessed Liberty in the Kingdom of God? Here is juster place for an, *I will not buy Repentance at so dear a rate*; than it was when *Demosthenes* said it upon the *Corinthian* Ladies asking him ten thousand Drachmes for one Night: Ten thousand Drachmes! Aye, ten thousand Worlds to be lost for the purchasing of this pleasure will not cause such bitter Repentance, as, *Be not deceived, neither Fornicators nor Adulterers*, &c. But if the punishment of loss will not work upon the sottishness of this sin, the punishment of smart and sense let it be considered, and let one fire be a Remedy against another fire, the fire of Hell against the fire of Lust; as when one hath scorched or burnt his finger

Nemo tanti penitere.

in the fire, he holds it again to the fire, that fire may take out fire; so the fire of Lust if it scorch and burn, let us set our selves a little nearer, as 'twere within the scorch of the fire of Hell, and fire will take out fire: Some we read (as *Benedict*) for the subduing of their lust, tumbled their Naked Bodies among scratching Thorns and Briars: Some (as *Francis*) run Naked into freezing Ponds, some have used one Remedy, and some another; but no such Remedy, if there be but even as much Faith as a Grain of Mustard-seed to believe it, as that of our Saviours, *Mat.* 5. Where speaking even against so much as looking upon a Woman to lust after her in his heart, this is his Argument, *If thy right Eye Offend*, &c. *Better that one of thy members perish, than that thy whole Body be cast into Hell*, v. 29, 30. Thus that chast Matron, when she was sollicited to Folly by a Young Man, called for a Chafing dish of Coals, and Requested the Young Man first to hold his Hand in that Fire for a quarter of an hour for her sake, which he refusing as an unkind Request; His (replyed the Matron) was far unkinder, who required that at her hands, for which not hands, but whole body should, not for a short quarter of an hour, but for long and long

Eternity

Eternity burn and broil in a far worſe fire; and ſo another, one of the Old Hermits being tempted to this ſin, ſaid to himſelf, that they who do ſuch things go into everlaſting fire; prove thy ſelf by this, if thou canſt endure eternal Fire, he put his fingers to the Candle, and burnt all his fingers; and when that proved ſo excream and unſufferable to him, have to do with that ſin he durſt not, which would put him to a far more extream and unſufferable torment: Therefore if either depriving of the Kingdom of God, or ſuſtaining the wrath of God; if either throwing out of the Palace, or throwing into the Dungeon; if either the loſs of the ſinging and rejoycing of the Saints in Heaven, or the Croſs of the weeping and wailing of the Damned in Hell will move, then let us avoid this ſin.

Third Propoſition.

That Whoredom and Adultery is to be avoided, conſidering the grievouſneſs of the ſins themſelves: when *Abimelech*, by *Abraham*'s diſſembling, as if *Sarah*, who was his Wife, had been but his Siſter, had like to have lien with another mans Wife, what ſaid *Abimelech* a King, *Abimelech* a *Philiſtine*?

Philistine? What have I Offended thee, that thou hast brought on me, and on my Kingdom a great sin? Not a Venial sin, a pidling peccadillo, but a grand sin; *And how can I commit this great wickedness and sin against God?* And so great and grievous a sin did the Saints of Old count this sin, that the villainy of the persecuting Tyrants choosed rather to condemn some to the tempting Bawd, rather than to the devouring Lion; As knowing that the Holy Saints had rather have their Bodies ravined and defiled by the foaming Teeth of Wild and Savage Beasts, than Ravished and defiled by the filthy foamy Lust of Savage Men: Now, the greatness and grievousness of the sin, we may hence take a scantling of it, because it is a great sin,

Peccatum Grande. Gen: 20. 9. & 39. 10.

Ingens flagitium.

Ad Lenonem quàm ad Leonem. Tertul.

1. Against God.
2. Against our selves.
3. Against others.

First, A great sin against God, in dishonouring the Image of God in us, in dishonouring the Member of Christ, in dishonouring the Temple of the Holy Ghost: We dishonour by this sin the Image of God in

in us as it consists in Ruledom and Dominion, and a Glorious Divine-like Majesty, to be a Servant to nothing under God himself; we dishonour this part of Gods Image in us by this sin, because by this sin of all others we become the basest Slaves to the basest Lust; there are two kinds of Slavish sinners, the Covetous, and the Libidinous; of which a Man can hardly tell whether is the verier Slave; but a man may easily tell which is the baser Slave, *&c.* the baser slave is he that serves the baser Lust; for though two ye know be equal slaves, in regard of hardness of Servitude, yet he is the base slave that serves the same hard Service to the baser Master; now, the baser Master is Carnal Lust above Covetous Lust, as the more sneaking ashamedness to be espied going about, or taken in the Service of the one rather than the other, shews, thus we dishonour this part of Gods Image in us; as, what a dishonour were it if the King should make a Vice-Roy in Principality and Royal Majesty to be next unto himself, and give him Ensigns of his Vice-Roy-ship, a Coronet on his Head, and a Robe of Majesty on his Back; what a dishonour this to the King, if he bearing the Kings Image with a Coronet on the Head, and Robe on the Back, should basely sub-

ject

ject himself to all scum and Varletry, and baseſt of Men? Again, the Image of God as it consists in a right Reason, and a Divine-like Understanding to know for Practicks, what is to be done, and what not to be done: we dishonour this part of Gods Image in us, by this sin of all other sins we blind and bore out the Eye of Reason, and disable our selves from all soundness of practick Judgment; Judgment we may have, though debauched, and Drowned in all Intemperance, for Mechanicks, Mathematicks, Physicks, &c. but soundness of Practical Judgment for Morals, this sin quite depraves it; as the foggy smoak that came out of the bottomless Pit obscured and darkned the Sun and Air; or as the foggy breath cast upon the Glass Obscures the Face and Image that appeared in it; so does this foggy sin to the Image of God, and the Sun and light of right Reason, it quite obscures and darkens it; so that by this sin we dishonour God much, what as he that should take a bright burning light lightned by and from the Sun to shine in a dark place as the Image of it self in Heaven, much what, I say, as he should dishonour the Sun (supposing the Sun to be a Reasonable living Creature working upon Counsel) who should take that Light and run it

up

up to the head in a filthy dung-hill or dirty puddle, and so quench that light kindled for the nonce from and by the Sun, to be a representand Image of it self on earth; Lastly the image of God as it consists in holiness and purity and sanctity both of Body and Spirit; we dishonour this part of Gods image in us by this sin, because this is the most defiling contaminating sin, called therefore *signanter* the sin of Uncleanness, and they that commit it in our language, *Filths*; and that most rightly: and so opposite to purity and sanctity that the prime and singular thing most singularly opposite to Sanctification is immediately Fornication 1 *Thess.* 4. 3. *For this is the will of God even your sanctification, that ye should abstain from Fornication.* And keeping the body pure and chast is called possessing ones vessell in Sanctification *ver.* 4. This is a great sin against God in dishonouring the image of God in us, which how indignely God will take, judge *August.* but by that Emperours fact who made a law for severe punishing them whosoever should carry his picture or image, though but in the seal of a ring, into lord d places, as *Jaques*, &c. And by the fact of that other Emperour *Theodosius*,

dosius, who threatned to race the whole City of *Antioch*, for their rasing and defacing or marring his Image or Statue there.

2. A great sin in dishonouring the member of Christ, this is one of the arguments with great indignation used by the Apostle to set out the odious abominable, abhorrefull nature of this sin, 1 Cor. 6. 15. *Know ye not that your bodies are the members of Christ? shall I then take the Members of Christ and make them the members of an Harlot? God forbid:* spoken with great indignation. It is not so odious, (and yet who can hear it without some horrour and half spitting at it) not so odious, so abominable, so abhorfull, to see a Kings Daughter carnally coupled with a dog, as a Member of Christ with an Harlot; and therefore well might the Apostle say, *Know ye not?* As if he should say, you forget surely what you are, consider not that you are the Members of Christ; did ye, how could you take the Members of Christ and make them the Members of an Harlot? and though some be far enough from being any Members of Christ truly spiritually and mystically; yet by outward profession they are the Members of Christ; they partake of that profession which

which makes them in outward denomination and account within the compass of that, *Now ye are the Body of Christ, and Members in particular*, 1 Cor. 12. and themselves would go for the very Members of Christ, and how hainously would they take it, the worst of them, if one should tell them they are no Members of Christ, but Limbs of Satan? well therefore all one in a manner for the indignity offered to Christ, whether they that make themselves one Body with an Harlot, be truly Spiritually and Mystically the very Members of Christ or no; they reckon themselves Members of Christ, and so would do no less were they indeed very Members, and in outward profession and Denomination go for Members of Christ; all one, I say, as such an one supposed is indeed not such an ones Son, being of his own very Flesh & Blood, but he is a by-chop; yet he goes for his Son, he calls him Father; any indign dishonourable carriage of such a supposed Son, would it not redound to the dishonour of the supposed Father, as if he were his true Son indeed, of his very Flesh and Blood? thus the Children of *Israel*, when indeed they had made themselves none of Gods Children, of Gods People, yet usually in Scripture he aggravates their sin as

the sin of his Children, of his People.

Thirdly, A great sin against God, in dishonouring the Temple of the Holy Ghost: This is one of the special Arguments too wherewith the Apostle sets out with great earnestness, (as his interrogatory form shews) the indignity and vileness of this sin; *What, know ye not that your Body is the Temple of the Holy Ghost, which is in you?* 1 Cor. 6. 19. And what a vile indignity to conspurcate and defile, and make nothing but a beastly Sty of that *Sanctum Sanctorum*, which should be an Habitation of so Holy a Majesty? *You have made my Fathers House an House of Merchandize*, said our Saviour in great Zeal against their defiling Gods Material Temple with Buying and Selling in it; they that defile Gods living Temples, which themselves should be, by making Gods House a Brothel-house and as Stews, is not their sin far greater? Not a whip of small Cords shall serve their turn, an Iron whip that shall bite to the bone, and make Yethers like Furrows let them look for; *Who so defileth the Temple of God, him shall God destroy*, 1 Cor. 3. 17. Take heed therefore of this sin which is so great a sin against God himself, *&c.*

Secondly,

Secondly, A great ſin againſt our ſelves, Philoſophy and glimmering twi-light Reaſon ſays, that a Man cannot injure or ſin againſt himſelf; but Divinity, and Noonday Light of Scripture teacheth otherwiſe, teacheth that God hath not given us Body and Goods, &c. to be uſed and abuſed as we liſt without any ſin againſt our ſelves, therefore Whoredom and Adultery are great ſins, in regard of our Body, of our Goods, of our good Name: In regard of our Body, ſo the Apoſtle teacheth, *Every ſin that a Man does is without the Body, but he that committeth Fornication ſinneth againſt his own Body*, 1 Cor. 6. 18. Againſt his own body, *ſc.* againſt the Health of his Body, bringing often many, and grievous, and loathſom Diſeaſes upon it, with ſhortneſs of days; againſt the Honour of his Body, diſhonouring thereby that otherwiſe moſt ſweet and gracious, and Nobleſt Creature that ever was made of Mold, diſhonouring it, as if you ſhould tie a ſweet and gracious, and ſound excellent Body with a ſtinking, loathſom, Leprous, Diſeaſed Body; no ſin ſets that Note of diſhonour upon the very body as this ſin of Uncleanneſs; the Note and Brand that the hot Iron ſets upon the Malefactors body is not ſo infamous, as the Note and Brand of

dishonour that this sin sets upon the Fornicators body; *God gave them up to uncleanness, through the Lusts of their own Hearts to dishonour their own Bodies*, Ro. 1. *And that every one knew how to possess his Vessel in Sanctification and Honour*, 1 Thes. 4. 4

Again, In regard of our Goods; what a waste and dilapidation does this sin often make of great Estates? *He that keeps Company with Harlots spendeth his Substance*, Prov. 29. 3. Thus the Prodigal quickly spent all his Patrimony among Harlots, and the wickeder is the waste the worst Creatures it is bestowed upon, bestowed upon them that deserve less than the Doggs under our Table; the Doggs better deserve the Manchet than they the brown-bread-crust; *This might have been Sold for much, and given to the Poor*, Mat. 26. 8. said they in the Gospel, concerning an imagined waste, and too much cost, as they thought, bestowed by that Pious Woman upon our Saviours own body. But that which is bestowed upon the common stinking Bodies of Whores and Harlots, how much might that be sold for, and how much better to be given to the Poor, those precious Bodies that are the very Members of Christ; they are, says *Plutarch*, like those

Wild

Wild Fig-trees that grow upon high and inacceſſible Rocks and Cliffs, whoſe Fruit filthy Ravens and Vultures onely feed upon, but cannot be attained to by Man. Again, in regard of our good Name, what a wrong and injury do we to that? *Joſeph* knew this, who would not therefore make her a publick Example, he ſaw nothing in her in the general but Modeſt and Honeſt Carriage, what Frailty and Temptation might draw her to, for one ſingle ſlip, though otherwiſe a vertuous Maid he could not tell, and therefore make her a publick Example he would not, as knowing that then ſhe were ſhamed for ever; and the Text is plain, *A Wound and diſhonour ſhall he get*, Prov. 6. And if any think what great ſin in this to neglect our own Names, and not care how we are ſpoken of; Theſe, let them know, that *Paul* made a Conſcience of it, how he ſhould be ſpoken of, or thought of; *Providing for honeſt things, not onely in the ſight of the Lord, but in the ſight of Men*, 2 Cor. 8. 21. & 5. 11. And he gave it in Precept to the *Philippians*, *That whatſoever things are of good Report*, &c. *Phil.* 4. 8. And to *Timothy*, 1 *Tim.* 4. 12. And to *Titus*, *Let no man deſpiſe thee*, Titus 2. 15. And indeed there is none but either the Fool or the Knave, that is regardleſs

of Credit: The Fool, becauſe he wants wit to know the worth of a Good Name; the Knave, becauſe he wants Honeſty, and will not buy it at the rate.

Thirdly, A great ſin againſt others; againſt (1.) The Child to be born, againſt the Life of it ſometimes, againſt the good Name of it, againſt the Education; againſt the Life of it, to kill it ſometimes by poyſonful Drugs in the Conception; ſometimes to cauſe Abortion after Conception, ſometimes even after Birth it ſelf, to be Barbarouſly cruel to it, pretending to be a Still-born, whereas it cryed, perhaps, ſo loud, that Heaven heard the cry of it, and will all in good time Revenge the Blood of it; and becauſe the killing the Child in the Conception, or after Conception by Abortion is the frequenteſt, and ſcarce made any Reckoning at all of for a ſin, therefore hear what the Fathers of Old eſteemed of it; *We*, ſays *Athenagoras*, in his Apology for Chriſtians, *we that make it Homicidy to diſturb Conception, how ſhould we kill Infants born and brought forth into the World?*

Homicidii feſtinatio eſt prohibere naſci.

Anſwering a ſlander againſt Chriſtians ariſing eſpecially upon the Sacrament. And *Tertullian* Anſwering the ſame ſlander of the Chriſtians,

ans, *To hinder the Birth is a haſtning of Man-ſlaughter.* And *Minutius*, ſpeaking of this haſtened Homicid; *They commit Murder before they bring forth.* And the Fathers of the *Ancyran* Council (*Anno* 314.) thought it ſo hainous a ſin, that they appointed ten Years penance for ſuch as did φθορια ποιειν. *Cod. Univ.* 41. And how vehement is *Chryſoſtome* againſt this ſin; *Hom. ad Rom.* 25! What great difference were it between ſpoyling your Tree, by ſtriking down all the Fruit, or ſtriking it down onely in the bloom and bloſſom, or newly ſet; they may conſider this, who think it no ſuch piacular Crime to keep a Queen, and then to get a Knave to Miniſter Drugs either to diſturb and hinder Conception, or to make Abortion after Conception when it is but an Embrio: What do they but onely kill the Fruit when it is newly ſet, or in the bud and bloſſom? And what is this but haſtened homicid? and yet what more common in profeſſed Harlotry than this? So that hence *Vatablus* thinks that thoſe two that ſtrove before *Solomon* about the live Child were not Harlots, but Hoſteſſes,

Parricidium faciunt, antequam pariant, in Octav.

Mulierem quæ ad Puerorum Generationem data eſt, ad recis Artificium inſtruit, Chryſ. See *Exod.* 21. 22.

Hosteſſes, as the word alſo ſignifies, becauſe Harlots uſe not to bear Children, but to corrupt the Fruit in the Womb. Again, a ſin againſt the Child, in regard of the Good Name of it, even God himſelf, that Parents might know what wrong they do their Children this way, would have the Child, though no fault of its, carry a mark of Reproach upon it, even to the tenth Generation, for being begot of unlawful Bed, *Deut.* 23. 2. And indeed be it that the Child ſometimes proves Fathers better, yet how irks it, how hangs it down the Head, how is it diſcountenanced at the Objecting the Reproach of the Birth? And how would it purchaſe, were it a thing poſſible to be born again, purchaſe Legitimation and honeſt Birth, as he did his Freedom, *Acts* 22. with a great ſumme of money? *Jepthah* was a mighty Man of Valour, the Son (but the Son) of an Harlot, *Judges* 11. 1. As *Naaman* was a mighty Man of Valour, but a Leper, 2 *Kings* 5. 1. it puts a but and blemiſh, does baſeneſs of Birth to other Nobleſt qualities in any. Again, in regard of Education and Providing for; Children of unlawful Beds how are they neg-

Ignominioſus in Domo, Ignominioſus in Urbe, Ignominioſus in Foro, &c. Chryſ.

neglected for any Education and providing for, what regard is had of them? that which is ſpoken in a good ſence of *Levi*, *That he knew not his own Children*, Deut. 33. in a wicked ſence is true of Parents of Children unlawfully begot, they will not know their own Children; Aye, if one were in their very boſoms, ſhould not a Man find that ſecret wiſh there? *Why died they not in the Womb, or why did not they give up the Ghoſt when they came out of the Belly? Why did the Knees prevent them, or the Breaſt that they ſhould ſuck?* Job 3. 11, 12. But ſeeing this, they did not die in the Womb, &c. therefore own them they will not, to have any care of them for Education and providing for them, for why, they are aſhamed of them; they are walking Arguments of their Parents Incontinency, they are witneſſes of wickedneſs againſt their Parents; and their own Brethren will be ready to deal with them, as *Jepthah*'s Brethren with him; *They thruſt out* Jepthah, *ſaying, thou ſhalt not Inherit in our Fathers Houſe, for thou art the Son of a ſtrange Woman.*

Secondly, A great ſin againſt the Conſort, or other Married Party; a greater wrong ſpare life it ſelf, cannot be done to the Conſort than to break the Marriage-Ring, *i. e.* the

the Vow and Covenant of Troth and Fidelity one to the other, whereof (says the Book) the Ring given and received is a Token and Pledge. To break the Marriage-Ring is a wrong of all wrongs, and how great a wrong the vehemency and unappeaseableness of that affection of Jealousie shews; *Jealousie is the Rage of a Man*, Prov. 6. Aye, so great a wrong this, that the Jealous Man who had some presumptions, but no manifest proof; God in the Old Law afforded him a Miraculous Trial, that Trial by the bitter Water, *Num.* 5. And though God afforded not the Jealous woman the like Tryal for her suspected Husband, yet the Equity you know is the like, and the sin therefore on the one and the other part alike; and this case may the rather be Observed, because we may here see what an high wrong (even in the Judgment of God himself) presumptions to breed Jealousie are, though the Party happily indeed may be innocent: God would never have offered such an Extraordinary Miraculous Tryal to free from the Spirit of Jealousie, if it were not a most vexing tormenting thing, nothing but a slow fire in the very Bones, and therefore an high wrong to put Matter to this fire to make it burn, to minister Occasion to this Spirit of Jealousie,

to

to make it rise; Does not the Apostle *Paul* say, speaking not only of what is done in the Married-state, but what should be done, *that he who is Married cares how to please his Wife*, &c. But to minister just Occasion of Jealousie, than which what more displeasing and discontenting thing in the World! is this to care how to please the Wife? &c. God, who was a Jealous God was Offended, and could not endure that those whom he had Espoused to himself in a Spiritual Wedlock should come into the Harlots House, as the Scripture calls the Temple of Ido's. Should not cast up their Eyes, Amorous Eyes to those fair decked Harlots, Beauteous Idols; should not dandle upon the knees, as 'twere, and toy, and play, and sport, and use any spiritual dalliance towards them: this the Jealousie of God was offended at, and could not endure, though they committed no Actual spiritual Fornication with them in very Worshipping and Adoring them; so *a pari*, there is the like Reason with respect to Corporal Fornication, to go into Harlots Houses, *&c.*

Thirdly, A great sin against the very Kingdom and Place where we Live; because this sin of Adultery growing common and unpunished, is one of the special sins

sins for which God brings fearful publick Judgments upon a place; *When I fed them to the full, then they committed Adultery; shall I not visit for these things, and shall not my Soul be avenged on such a Nation as this?* Jer. 5.7,8,9. *And they are all Adulterers, as an Oven heated by the Baker*, Ezek. 22.11. is one of the chief sins for which God denouncing Judgment against them, says, *that he remembers all their wickedness*, Hos. 7.2,3,4,5,6, &c. And *Abimelech*'s speech is for this, *What have I offended thee, that thou hast brought on me, and on my Kingdom a great sin?* Gen. 20.9. And *David*'s Prayer, Praying in the latter end of that 51 *Psalm*, a Penitential *Psalm* for his Adultery, Praying that God would do good to *Sion*, shews no less, *Sion* and *Jerusalem*, the Church and the Kingdom (*Sion* being the place where the Temple was built, and *Jerusalem* the chief City of the Kingdom) may feel heavy Judgments for Adulterers and Adultery: and I pray God this be not a sin with some others among our selves at this day, that may make the Patience of God at this day break out against us, with a *Shall I not visit for these things?* If Confession were now a foot, it may be *Erasmus* his Confessor might be so blabbish, and so Foolish, as to say it in some

some publick invective Sermon against Adultery, that were now stoning to death a Law against Adulterers, the Rocky Mountain hard by would soon be spent, Adultery, said he, that knew it by Confession, was grown so common. Whoredom and Adultery therefore are to be avoided, considering the grievousness of the sin it self.

Use 1. Are Whoredom and Adultery such grievous sins, and such Judgments also attending them? then this may let us see the full meaning and evident Reason of those two Texts, *The mouth of the strange Woman is a deep Pit, he that is abhorred of the Lord shall fall therein*, Prov. 22. 14. *And I find more bitter than Death a Woman whose Heart is Snares and Nets, and her Hands as Bands, who so pleaseth God shall escape from her, but the sinner shall be taken by her*, Eccles. 7. 26.

Secondly, This may teach Mothers to imitate that good Mother, *Prov.* 31. *sc.* to be careful to teach their Children that which she, *Imprimis*, and first of all was careful to teach her Son *Lemuel*. *What* (*sc.* what shall I say) *my Son, and what the Son of my Womb*, &c. *Give not thy strength to Women, nor thy ways to that which destroyeth Kings*. And so the Wise Man intimates that Parents Care and Instructi-

on about their Children, one point chiefly ſhould be about Diſcipline and Inſtruction againſt this ſin; *My Son, keep thy Fathers Commandment, for the Commandment is a Lamp, and the Law is Light, and Reproofs of Inſtruction are the way of Life; to keep thee from the ſtrange Woman, from the Flattery of the tongue of the evil Woman,* Prov. 6. 20, 21, 22, 23, 24, &c.

Thirdly, This may let us ſee that it was Material and main Divinity enough, and ſo would go for no leſs among the Papiſts, but that Fornication is counted for ſo ſlight and venial a ſin among them; material and main Divinity enough, I ſay, which the Apoſtle *Paul* taught, 1 *Cor.* 7. 2. *Nevertheleſs, to avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband.* If Fornication were counted the ſin, which it is, this Ghoſtly Counſel of his would not be counted ſuch a poor rag of Divinity, but material and main Divinity enough; and it may be conſiderable that there is not ſuch a particular, punctual paſſage again in all the Scripture, where the Holy Ghoſt is ſo particular, and ſo punctual in applying it to every Man, and every Woman; and to the Husband, and to the Wife, *& vice verſâ* the Holy Ghoſt knew a Natural Modeſty and aſhamedneſs towards this

Remedy

Remedy of Fornication, even in them, perhaps, who ſtand in need of it, and therefore, perhaps, was ſo particular and punctual therein.

Fourthly, Let it make us more Circumſpect and Watchful againſt theſe ſins, if they be ſuch great ſins, and ſuch great Judgments attending them; and that we may watch againſt them, let us know there are ſome things which diſpoſe thereunto in Gods Judgment, and ſome in the Nature of the things, againſt both whereof heed and watchfulneſs muſt be had, as we deſire the avoiding the ſins themſelves; *In Gods Judgment.*

Firſt, Pride diſpoſeth unto theſe ſins, for juſt it is with God, that they who are ſo poſſeſſed with Pride, that they think all Honour too little for them, that would be half gods upon Earth, and not Men, and not have their Names mentioned without Admiration, and half-worſhipping of them, juſt that God ſhould let theſe Men fall into this ſin, that is the moſt diſhonouring ſin, abaſing and aviling them in the ſight of all, and bringing them into open Contempt and Diſgrace; thus Pride was one of the things that led *Sodom* to that diſhonouring ſin of unnatural Uncleanneſs; *This was the Iniquity of* Sodom, *Pride*, &c. *Ezek.* 16. 49.

Not that these were the great sins of *Sodom*, but the make-ways for that great sin of unnatural Uncleanness; and more especially in Gods just Judgment, their Pride; they were haughty, and committed Abomination. And thus for them that have a secret Spiritual Pride in them to be vainly puffed up by Reason of Spiritual Excellencies.

Nonnunquam dejicit Deus hanc occultam mentis superbiam per manifestam Carnis Luxuriam. Aug. Ep.

And they that think the Apostle *Paul*'s Thorn in the Flesh (2 *Cor.* 12.) was some molestful strivings with Temptations of the Flesh, they agree hereunto, for that Thorn in the Flesh was given him, lest he should be extolled above measure by Reason of his so many Revelations; and no presenter Remedy of being sick with Spiritual Pride, than to be humbled and buffetted with Molestations from this dishonouring sin.

Secondly, Profaning Gods Honour by Spiritual Fornication disposeth unto Corporal Fornication; for just it is that God should let them dishonour themselves Corporally, who dishonour him Spiritually: Thus having related in the 17 and 18 of *Judges*, when things were all out of Order in *Israel*; having related Examples of Spiritual Fornication or Idolatry, in the 19*th.* Chapter

Chapter he relates an Example of Abominable Corporal Uncleanneſs with the *Levites* Concubine, and aimed to have been at himſelf too, *v.* 22. 1 *Kings* 14. 23, 24. and 2 *Kings* 23. 7. *And becauſe they changed the Glory of the Incorruptible God*, &c. *Therefore God alſo gave them up unto Uncleanneſs*, Rom. 1. And that great Whore, the Mother of Harlots, *Romiſh Babylon*, that commits Fornication, Spiritual Fornication with every ſtock and ſtone; what abominable filthineſs and uncleanneſs, (Corporal alſo) God hath given her over to, the ſtink of their publick tolerated Stews, to help his Unholy Holineſs's Coffers; the ſtink of their impure Cloyſters, of their impure Clergies Cælibate, (which made the World long ago cry Foh at theſe things) ſhews.

Thirdly, Depreſſing and Diſparaging too much the Honour of Marriage, and Tyrannical raſh impoſing Neceſſity of ſingle Life upon ſome conditions of Men, without conſiderations had of our Saviours Equity, He that can receive it, let him receive it. This, in Gods juſt Judgment, diſpoſeth unto the ſin of Uncleanneſs; for juſt it is with God to let them fall into that ſin which ſhall diſhonour themſelves, who go about to diſhonour his Ordinance; juſt

to let their own Frailties ſhame and confute them, who are ſo rigid and inconſiderate of others frailties. Thus *Hierom*, who ſpake ſo hardly of Marriage, that he did every where at *Rome*, *malè audire* for it; none, even by his own Confeſſion, more tempted with Luſt than he, none that felt more of the *Apoſtle Paul's* Uſtion or Burning.

Ubi de concubinis ſacerdotum ſeveriſſimè tractaſſet, cernens ſummum eſſe ſcelus de latere ſurgere meretricis ad Corpus Chriſti conficiendum; ipſe eâm die illo conſecraſſet, poſt veſperam fuit in Meretricio interceptus, res notiſſima negari non potuit, dum magnum decus in ſummum dedecus commutavit. Matt. Paris. *Anno.* 1125.

Thus the ſtory of Cardinal *Cremenſis* is not unknown. He in a Synod at *London* called the Wives of the Prieſts Concubines, after the Popes late begun urging of ſingle Life upon them, hence aſſerting it to be the higheſt Crime, to riſe from the ſide of a Concubine to make and conſecrate the Body of Chriſt; But he himſelf the Night after he had been Employed in the Prieſts work of Conſecration, was taken in the committing of Uncleanneſs; the thing was Notoriouſly Evident, and did turn, as good Reaſon it ſhould, to his great Diſgrace and pepetual Infamy. Thus the Notorious Uncleanneſs that the Popiſh con-

constrained single Life in Gods just Judgment occasioned; every Pasquil and Pamphlet in our Fore-Fathers days spoke of it; and the *French* have their Proverb, *That he that would have a clean House, let him neither have Priest nor Pigeon in it*, both were such defiling Creatures: aye, unto what, not onely Reprobate practice, but Reprobate Judgment also hath God given over the severe Cælibate-mongers? as some of them to write, that it is better to have an hundred Whores than one Wife; according to B. *Bonner*'s answer, I pray God it be no worse; when a Priest accused for having secretly a Wife; No, said he, she is not my Wife, she is but my Concubine: Some others, (as *Johannes à Casa Archiepisc. Beneventanus*) in an *Italian* Poem to describe the Praises of *Sodom*; aye some (says *Erasmus*, *Prefat. in milit. Christ.*) publickly to affirm, that it is a less sin for a Woman to have to do with a Brute Beast than with a Priest.

Publicitus asseverare leviorem esse culpam, si mulier habeat rem cùm bruta pecude quàm cum sacerdote.

Secondly, In the Nature of the things themselves, these dispose unto the sin of Uncleanness.

First, That which the Prophet calls fulness of Bread, under which also by a Figure,

gure, fulneſs of Drink is implyed; the Iniquity of *Sodom* was Pride, fulneſs of Bread. *When I had fed them to the full, then they committed Adultery*, Ezek. 16. 49. *They were as fed Horſes in the Morning*, Jer. 5. 7, 8. and after Rioting and Drunkenneſs, what follows preſently but *Chambering and Wantonneſs*? Rom. 13. and eyes full of *Adultery* follows preſently, 2 *Pet.* 2. 13, 14 having ſpoken of ſome that count it pleaſure to Riot; and after looking upon the Wine when it is red, follows looking upon ſtrange Women, *Prov.* 23. Naturally fulneſs of Bread and Drink makes the Body rank and proud, and prone to Luſt, filling it full of ſuperfluous Spirits and Humours.

Sine Cerere & Libero, friget Venus.
Queritur Egiſthus *quare ſit factus Adulter?*
In promptu ratio eſt, deſidioſus erat.

2. That which immediatly follows in the next place, in that *Ezek.* 16. *ſc. Abundance of Idleneſs*; why was *Egiſthus* an *Adulterer*? The Reaſon is apparent, he was a Perſon addicted to Idleneſs and Lazineſs. So it is demanded, why *David* fell upon *Adultery*, 2 *Sam.* 11. 2. *And it came to paſs in an Evening-tide that* David *aroſe from off his Bed.* Whereby the Holy Ghoſt purpoſely

purposely would intimate the Occasion of his falling into *Adultery*; he was Idle at home while *Israel* and *Joab* was in the Field; aye, he had been newly snorting and stretching himself idle upon his Bed; Labour and Exercise help to wast rank superfluous humours, whereas Idleness lets them grow into nothing but matter and seminary of Lust; as a standing slank that wants motion, genders nothing because of the abundance of Moisture, but filthy slimy matter and Toad-stools, and the like; so nothing but sliminess of Lust, and such filthiness from Idleness, from a standing slanking Body.

Thirdly, The immediate next Occasions, as too much Familiar Company and Converse, Fooliſh Dalliance, light talk, wantonness of Eye, &c. these immediately dispose unto this sin; and they that say they will use these things, and yet be safe, they are more bold than wise; there is none long safe, that will not keep aloof off, but still stand too neer a danger; odds there is of slipping in for him that will needs be treading still too near the Pits brink; and danger there is of being pulled over (for Childrens sports may sometimes be Grave and Sage Mens

Nemo diu tutus est periculo proximus, Cypr. Ep. 62.

Mens Leſſons) for him that will needs be as far as he may go; and therefore Obſervable it is, that of *Joſeph* it is ſaid, *He hearkened not unto her to lie by her, or to be with her*, Gen. 39. 11. And the Wiſe Mans Counſel in this caſe, *Remove thy way far from her, and come not near the Door of her Houſe*, Prov. 5. He that will needs be walking too near the Beaſts Den, may haply become the Beaſts Prey, *As that Young Man void of Underſtanding, who paſſing through the ſtreet near her Corner*, near the Beaſts Den, *behold there met him a Woman in the Attire of an Harlot* (out comes the Beaſt) *and ſhe caught him*, Prov. 7. How much more he who will needs venture into the Den it ſelf to play with the Beaſt; and for other Occaſions alſo, *Job he made a Covenant with his Eyes*, Job 31. and good Reaſon, for Death comes by the Windows in this ſence: See *Gen.* 6. 2. 2 *Sam.* 11. 2.

FINIS.